The Outlook

Vol. 62 July 29, 1899 No. 13

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

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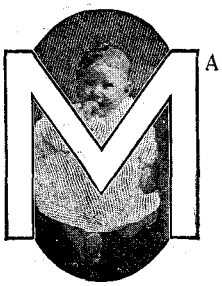
HEALTHY BABIES.



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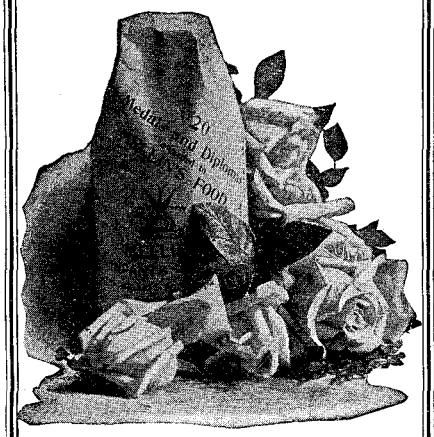

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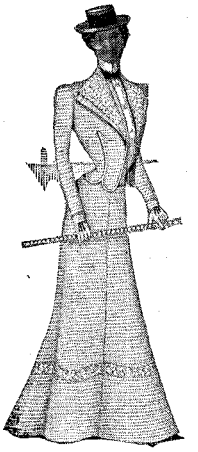

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The Outlook

Published Weekly

Vol. 62 July 29, 1899 No. 13

The New Secretary of War

Upon Thursday of last week it became positively known that Secretary Alger had offered his resignation to the President. The correspondence made public was, of course, courteous and complimentary on both sides in a formal way, and offers no explanation of the reasons for the resignation; but the generally assigned cause of the resignation lies in the Michigan political issue rather than in public dissatisfaction with Mr. Alger as a war Secretary. The names most under discussion for the successorship were those of General Francis V. Greene, Attorney-General Griggs, General J. H. Wilson, and Elihu Root. Either Governor Roosevelt or General Leonard Wood would have made an almost ideal appointment in the view of those who thought military experience an essential, but it was known that the former could not resign the Governorship, and the latter is already doing splendid service in Cuba. For reasons given elsewhere in this issue of The Outlook, we share the view that the work of the Secretary of War for the rest of the present Presidential term will be civil rather than strictly military. To those who so believe, the appointment of Mr. Elihu Root, of this city, announced on Saturday, cannot fail to give the most complete satisfaction. Mr. Root is universally recognized as one of the leaders of the New York bar. He is about fifty-four years of age, a graduate of Hamilton College, and a man of wide general culture as well as of professional experience. From the beginning of his legal career he has been interested in politics and has been a steadfast Republican of the best type; a party man, but one who believes that he best serves his party who best maintains its fundamental principles. Under President Arthur's administration Mr. Root was for two years United States District Attorney for the Southern District of New York. He has also filled important offices in the Republican political organization, and for two years has been President of the Union League Club. There is no disagreement in the belief that Mr. Root is a man of original mind, of great intellectual force, and of remarkable power as a leader of men. That he is sagacious, patriotic, and clear-minded is beyond question. Governor Roosevelt well says of him:

> He is the exact type of man all Americans should be most anxious to see in the ranks of our public servants. He is absolutely disinterested, of singular and keen intelligence, absolutely conscientious, and incapable of a mean or ungenerous action. He possesses great tact and judgment, and entire fearlessness in standing up for the right. We can guarantee that under him no shadow of wrongdoing will be allowed to exist. He has always sacrificed his time and means to his sense of public duty, and wholly without thought of reward. Personally, it is a great loss to me to have him leave New York, for there is no man on whose advice and help I have relied so much in my work as Governor, and he has been unfailing in generous response to every call.

❀

The Soldiers' Letters

We have referred briefly heretofore to the soldiers' letters from the Philippines containing extraordinary stories of brutality and robbery perpetrated by American privates, or even by officers or with their approval. We have discredited these stories, while at the same time they seemed to us to demand more investigation, and we have published the official denials of their truth by Secretary Long and Dean C. Worcester. No paper in the country has done more to give them currency, and no paper that we have seen has put greater emphasis on them in its editorial comment, than the New York "Evening

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Post." But while a strong and even bitter partisan, it has had at the Philippines a correspondent who, to quote its own characterization of him, is "an army man and a firm believer in the military view of the present war." He has shown himself, in all his correspondence, a man of judicial temper and well informed, and the "Evening Post" has, by its publication of these letters, shown, as it says, "our high appreciation of the news value of his communications, and our entire willingness to let our readers see both sides of the question." The fact that it directed this correspondent to make an investigation of these charges is a further evidence both of its confidence in its correspondent and its desire to report the truth. It thus editorially summarizes its correspondent's report:

> Our correspondent, whose letter bears indisputable evidence of judicial fairness and adequate knowledge in every sentence, declares the most serious charges, like that of orders to take no prisoners, to be entirely false, and says that bloodthirsty talk of this kind came mostly from men who never saw the firing-line, but who were known as "special-duty men," and who admitted, when their letters got back to Manila through the American newspapers, that they were "just stuffing" the folks at home a little. He adds, however, that because wounded Filipinos had sometimes shot American soldiers as they passed over them while lying on the battle-field, playing 'possum till their opportunity arrived, there was talk about an order being issued in the Eighth Army Corps to take no more prisoners, and that, though this was not true, it "grew out of the frequent assertions of our men and officers in the line that they would take no more chances with wounded Filipinos, and would leave only dead men behind them when they charged and captured the enemy's line." He says also that "there is no doubt that at this period of the war some Filipinos who had previously been wounded were again shot or bayoneted by our men in the heat of the strife," but he has yet to learn of more than one instance in which a single prisoner once taken, either wounded or not, was subsequently killed. . . . Coming to the charges of looting and destruction of property, he says that these are true; that the volunteers took the lead in the work, and he gives specific instances of the way in which it was done. He declares, however, that there was no personal violence, and that at present the orders against looting are so strict that no offenses of the kind are committed.

This should put an end to the charges which dishonored America by imputing to its representatives incredible barbarity. "We should much prefer," says the "Evening Post," "to believe that an occasional American soldier is a liar than to believe that the American army is composed of barbarians." We may add that this is also much easier to believe.

❀

The Philippines The only war news of last week of importance was that of an attack in Negros made upon the insurgents or bandits, as one chooses to call them, by Captain Byrne, of the Sixteenth Infantry. With 70 men Captain Byrne defeated 450 of the enemy, killing 115 by actual count. General Otis cables that this action will be very beneficial for the future quiet of Negros. In Luzon the rains have been unprecedented; many miles of country are deeply flooded, and some of our garrisons are temporarily cut off from Manila. Colonel Denby, of the President's Commission, has reported that, by the co-operation of the military and the Commission, municipal governments have been established in seven important towns in the provinces of Manila and Cavite. These, he says, are working admirably, and one good effect of them is that considerable numbers of the insurgents are constantly deserting and coming in, some of them with arms. The system will soon be extended to other towns which are asking for it. The courts also are said to be working successfully under the direction of Filipinos themselves.

❀

The Yellow Fever General Wood, upon his return to Santiago, instantly inaugurated vigorous measures to stamp out the epidemic, and, we judge from the press despatches, with prompt effect. Correspondence of the New York "Tribune," dated July 12, but printed on July 22, says that General Wood was surprised and shocked at the situation which confronted him when he arrived. "Instead of a few soldiers in isolated camps recovering from fever which had been controlled before it became epidemic, he found the chief city of his province thoroughly infected, with a record of about one hundred and fifty cases of yellow fever of a malignant type, and thirty deaths, nearly all the victims being Americans, soldiers and citizens." Division headquarters were at

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once moved to Crispo, infected quarters were abandoned, the city itself was quarantined, the sale of liquor prohibited, and all possible sanitary measures were taken. Last week only sixteen deaths were reported from all causes, and only one new case of yellow fever appeared in Santiago for five days of last week. As we have already pointed out, it would be all but miraculous—certainly unheard of—if there were no yellow fever in Cuba this year. The promptness and effectiveness of the administration in Cuba in dealing with the situation have been worthy of all praise.

❀

Mr. Bryan's Speech Respecting the recent meeting of the Democratic General Committee in Chicago and the mass-meeting which accompained it, it must suffice here to say that their chief National significance lay in the demonstration that Mr. Bryan is not only in control of the machine but is apparently also the most popular leader with the rank and file of his party, and that all present indications point to the conclusion that he will be the regular nominee of the party in 1900, and will dictate its platform. His speech in the Auditorium, which consisted, not of rhetorical generalities, but of certain very definite and specific propositions, may therefore be presumed to indicate what that platform will be. Omitting the propositions which are in the nature of arguments, and confining ourselves to those which are of the nature of conclusions, this prophetic platform may be summed up in three propositions: (1) The endeavor to secure international bimetallism is a confession that the gold standard is unsatisfactory, and the failure to secure international bimetallism demonstrates the necessity of independent action which in America will make silver as well as gold available for coinage, by establishing a parity between the two. (2) The trust is a menace to the welfare of the people; the Attorney-General should enforce the laws against trusts, and recommend new laws if necessary, or even an amendment to the Constitution, if that is required to make Federal action possible. (3) The Filipinos should not only be given independence, but protected from outside interference while they work out their own destiny. Mr. Bryan is silent respecting the tariff; is it because he thinks that issue insignificant, or that it is past, or is his silence simply tactical?

❀

The Issues Defined Mr. Bryan has clearly seen and clearly stated three of the four principal issues which will come before the American people in 1900: (1) As nearly all our obligations are payable in coin, and as coin is defined by law to be either gold or silver at the option of the Government, Mr. Bryan, if elected, would not have to wait for Congressional action, but could by executive order direct all coin obligations of the Government, or such of them as he saw fit, to be paid in silver. The first question, therefore, for the electors will be, Do they wish the Government to continue to pay its obligations in gold, or to commence the payment of them, in whole or in part, in silver? (2) He is right in saying that the Attorney-General can institute proceedings for the enforcement of anti-trust laws. Hitherto the question under what conditions capital may be organized in the several States has depended upon State legislation. The second question for the electors to decide will be whether they wish to leave that question with the State or to invoke the Federal power to determine those conditions, and perhaps, by constitutional amendment, to increase it. (3) It is competent for the President to stop by executive order the present proceedings for the enforcement of the sovereignty of the United States over the Filipinos, and the maintenance of law and order in the Philippines, though it is not competent for him to declare their independence. That can be done only by act of Congress over a territory which, by a treaty which is the law of the land, is legally United States territory. The third question for the electors to determine will be whether they wish to assume the responsibility for the protection of the Filipinos from outside interference—that is, to assume responsibility for the international relations of the Filipinos—without any power to enforce National authority over them. We are glad that Mr. Bryan has raised these issues in so clear a manner, and we hope that the Republican leaders will show equal clearness and courage in

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the definition of their convictions. It remains to be seen whether the nomination of Mr. Bryan on this platform will cause an independent Democratic nomination.

❀

Money in New Hampshire Politics

Senator Chandler's protest of last winter against the increasing use of money in New Hampshire politics has been followed by an attempt on his part and on the part of his sympathizers to call to account those responsible for the growth of this evil. The initiative was taken by ex-Governor Busiel in bringing before the National Civil Service Commission the specific charge that Senator Gallinger, the Chairman of the Republican State Committee, had violated the law by levying campaign assessments upon Federal officeholders. The Civil Service Commission went to New Hampshire week before last to investigate the charge, but the investigation proved almost fruitless. Ex-Governor Busiel established the fact that a circular-letter asking for campaign contributions and signed by Treasurer Thayer, of the State Committee, had been sent to Federal officeholders from the State Committee rooms, but no evidence was produced to make it legally certain that Senator Gallinger, the Chairman of the Committee, had authorized this violation of law. The Commission, it seems, had no power to summon witnesses, and, naturally, no one on the State Committee volunteered testimony against its chief. Senator Chandler, who supported ex-Governor Busiel at the hearing, sharply arraigned the Commission for its failure to elicit certain important facts, and was in turn most unjudicially reprimanded by Commissioner Brewer. So far as legal results are concerned, Senator Gallinger may continue to express his contempt for the civil service laws, but the investigation has at least made it clear that his committee injured instead of helping his party by the methods pursued to raise campaign funds. Personal as well as public-spirited motives are attributed to those prosecuting the case against him—and in politics, as in private life, mixed motives are usually present; but the fact that a United States Senator and an ex-Governor in New Hampshire are willing to fight the State machine of their own party because of its corrupting methods of getting money furnishes encouragement to those who hope that a revolt is at hand.

❀

The Cleveland Rioting

The apparent settlement of the Cleveland street railway strike two months ago was followed almost immediately by charges of bad faith on both sides. The company charged that the union men and their sympathizers pursued a course of terrorism toward the non-union men retained in the company's employment, while the union men claimed that the company was not living up to its side of the agreement. That part of the agreement which the public cared most for—the provision that future disputes which could not be settled by compromise should be referred to arbitrators—seems to have been utterly lost sight of, and the men have renewed the strike in a spirit far more bitter than that which characterized the earlier outbreak. The press despatches are silent as to grievances, but report at length a succession of the gravest disorders, including the stoning of cars, the mobbing of motormen, conductors, and isolated policemen, the blowing up of a car, containing passengers, by dynamite, and the killing of a boy by a non-union conductor. The Cleveland members of the militia have been called out, but order is not secure. More serious than anything else, perhaps, is the report that the press committee of the strikers has issued a statement of grievances justifying the use of force in the strikers' behalf. The only paragraph from this statement quoted in despatches reads as follows:

> We believe that force can be applied in many instances, and that it is absolutely essential in the present case. The Government protects life and property, but does not regard labor in any light whatever. When great aggregations of capital defy law and wipe out competition, thereby diminishing the demand for labor, they must be met by an element strong enough to render their organization futile.

We reserve our comment until the committee's statement reaches us. If, however, it be true that a labor organization has appealed to force upon the pretext that lawlessness is needed to repress lawless-

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ness, this appeal will react against labor organizations far more than the most crushing of their recent defeats.

❀

The Brooklyn and New York Strikes

The street railway strike in Brooklyn last week was followed and accompanied by a similar strike on the electric lines of the Metropolitan street railway system in New York. The grievances alleged in both cities were practically identical. The men complained that the trips scheduled for ten hours often required twelve, and that members of their organization were being discharged because of their membership, though other pretexts were assigned. Both of these charges alleged that the companies were violating State laws which provide that employees on street railways shall not be employed "more than ten hours, including half an hour for lunch, within twelve consecutive hours," and that no firm shall discharge employees because they join labor organizations. Whether or not these charges were true could not be determined by the public, and the State Board of Arbitration, to which the men wished the disputes referred, either did not possess or did not exercise the power to summon witnesses and ascertain conditions. The management of the Brooklyn company claimed to conform scrupulously with the law, but the management of the Metropolitan would give out no statement save that the great body of its employees were satisfied. For the truth of this last statement the Metropolitan officials had the evidence of a memorial signed by four-fifths of their employees expressing their contentment; but the discontented men alleged that no workman dared refuse his signature to this memorial. Nevertheless, it is certain that but little more than one-fifth of the men belonged to the labor union, and for this reason mainly the leaders of the union in New York, as in Brooklyn, did all that they could to keep the strike from being declared. The great majority of the members of the union, however, trusted that the non-union employees would follow them if they took the lead and ordered the strike. That it should fail was practically a foregone conclusion, for, however generally the non-union men may have wished the strike to succeed, few of them were willing to give up their own positions when these seemed sure to be taken and held by other men out of work. By the close of the week the strikes in both cities had been completely broken, with no gain to the strikers except in getting public attention to their charge that the ten-hour law was being systematically violated. Fortunately, Governor Roosevelt is one of the men who have felt that a strike based upon such a grievance was a disgrace to the commonwealth, and he has directed the State Board of Arbitration to find out and publish the facts. His expressed determination to put down lawlessness, whether of the companies or of the strikers, is perhaps the best outcome of the difficulty.

❀

The New York Canal Scandal

The special counsel retained by the Attorney-General of New York to determine whether any of the public officials or contractors responsible for the waste of public money in the enlargement of the State canal should be prosecuted have reported unanimously that no charges of conspiracy, collusion, or bad faith could be successfully maintained. The counsel are far from defending the Superintendent of Public Works or the engineers in charge of the improvements, but point out that in the main their failures to perform the duties of their positions have been merely abuses of the vast discretionary powers lodged with them. The estimate by which this State was deceived into thinking that the improvements could be completed for $9,000,000, when double that sum is likely to be needed, may have been made to keep the public from abandoning the work, but it may also have been an honest estimate. The classifications of earth as rock, and the heavy expenditures upon extra work not covered by the contracts, were all matters regarding which the discretion of the officers was absolute, and, however liberally they exercised it toward the contractors, a decision of the Court of Appeals in a similar case makes their action unimpeachable so long as they complied with statutory formalities. In some of the contracts let in the fall of 1896 and the spring of 1897 "willful" neglect of duty might be established in court, but here the statute of

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limitations already protects the offenders against prosecution. Therefore there is nothing to be done except to limit the power of similar officials in charge of future work. Fortunately for the Republicans, the counsel making this convincing but depressing report included two Democrats and one Republican; but many Democrats of the State intend to make the abuses again an issue in the next political campaign. Whether or not they will find that in the court of public opinion also the statute of limitations has begun to run cannot at this date be determined.

❀

Three-Cent Fares in Detroit

Apparently Governor Pingree never says "die." Within a fortnight after the Supreme Court of Michigan had "crushed all hopes" of municipal ownership of street railways, the plan of obtaining the essential advantages of such ownership through an intermediary corporation showed unlooked-for vitality. This plan, put very briefly, was to grant a new franchise to a municipal railway company which would agree to accept the rates of fare imposed by the Common Council, and sell the property to the city at cost price whenever the city was authorized to purchase it. Governor Pingree and his associates were ready to organize such a company, and Mr. Johnson, the head of the present street railway system, was ready to sell to it on the same terms as to the city—namely, $17,000,000, payable either in thirty years or in forty-eight years, as the city might elect. The only important condition imposed was that if this intermediary company or the city should fail to meet its interest payments Mr. Johnson's company might resume possession with the right to charge five-cent fares—or a quarter for six tickets—until the end of the thirty-year or forty-eight-year term for which the intermediary company received its franchise. The opponents of city ownership naturally based their argument on the claim that the three-cent fares proposed by Governor Pingree would not enable the proposed company, or the city, to pay the interest on the $17,000,000 asked for the property. In reply to this Mr. Johnson ordered fares on the street railways to be reduced to three cents immediately, so as to illustrate the public advantages of such fares, while Governor Pingree proceeded to issue tract after tract, answering the various objections urged against the granting of a "working franchise" to the proposed intermediary company. These tracts are extremely effective, and should have been welcomed by the Detroit papers for the good reading they afford, quite apart from any moral obligation to give their old antagonist fair play. Thus far the victory is with the newspapers, which have put most forcibly the argument that the Detroit railways could be duplicated for half the sum asked, and that the city should wait a few years till some of the franchises expire. The City Council voted last week not to grant the "working" franchise asked by the Governor, and the company restored five-cent fares. Nevertheless there is no sign that the Governor has given up the fight.

❀

The Alaskan Dispute

The debate in the Canadian Dominion Parliament at Ottawa last Saturday on the Alaskan boundary question showed that the feeling existing in both the Conservative and Liberal parties on the subject is intense. The apparent failure of the Joint High Commission to approach a conclusion, and the present belief that the sessions of the Commission will not be renewed on August 2, as had been expected, were the immediate causes of the debate. Sir Wilfrid Laurier's expression that the choice lies between war and arbitration, as at first reported, had a threatening sound, but a reading of the actual argument shows that nothing of the kind was intended. Sir Wilfrid simply pointed out that when there was a dispute between nations, if no mutual compromise could be agreed upon, then there were only two methods of final settlement—arbitration and war. This argument was used to show that arbitration was the only sensible and possible course. The really significant thing about the debate was that Sir Charles Tupper, representing the Conservatives, offered the Government the unlimited support of that party. Indeed, Sir Charles went further than this and proposed retaliatory measures of a very radical kind. These proposed measures were, first, the building of a Canadian

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railway to the Yukon region, from Kitimat to Dawson (a perfectly proper measure, whatever may be said of its likelihood to make a paying line); and, secondly, the imposition of penalties upon American miners in the Yukon country which would absolutely prohibit them from obtaining licenses. The real cause of the excitement is found in Sir Charles's statement that ninety per cent. of the miners in the Canadian Yukon are Americans, and that "we are in the position of having the most magnificent gold territory that has in late years been discovered exploited by a majority of the citizens of the United States, to the exclusion of British subjects. And even that is not the worst. As matters stand, we have all the avenues of trade into that country so hampered as to give to the cities of the American seacoast a practical monopoly of the trade of the Yukon." It will be remembered that attempts at an agreement for arbitration have been made in the past, and that the failure has been due to inability of the two Governments to settle upon the arbitrator. As the dispute is essentially one of the construction of the treaty of 1825 as to the method by which the boundary line shall be determined, the matter would seem to be on its face one eminently suited to arbitration. Canada's claim is that our Government insisted upon having a Mexican or South American arbitrator and thereby caused the negotiations for arbitration to fail. As to the Joint High Commission, each Government (Canadian and United States) claims that the other is insisting in advance upon concessions which really cover the whole case at issue.

❀

The Peace Conference

The first points mentioned in the Czar's invitation to a Peace Conference have now come before that entire body. The Conference was divided into three commissions, the first to consider disarmament, the second to consider the laws of warfare, and the third to consider mediation and arbitration. The senior delegate to the Conference, Jonkheer van Karnebeek, has handed in his report on the work of the first commission. He regrets the impossibility of arriving at an immediate agreement on the question of fixing the strength of military and naval forces and budgets. Nevertheless, the commission is strongly impressed with the importance of arresting military armaments. Subcommittees had agreed to abstaining for five years from firing projectiles or explosives from balloons, from using projectiles intended to scatter noxious gases, and from using bullets which explode or spread upon striking the body. The full Conference has now voted unanimously for the first two of these proposals. In reference to the prohibition of explosive bullets, however, Mr. White, chairman of our delegation, made a speech contending that the adoption of the proposal would not prevent the invention of a bullet attaining the same end but in a more cruel manner. Thereupon Captain Crozier proposed the prohibition of the use of bullets inflicting unnecessary wounds. This the Conference regrettably rejected, finally adopting the original proposal. The first treaty revises the rules of war concerning the succor of wounded officers and seamen during and after engagements at sea. The second makes new rules for the conduct of war on land. The third and most important treaty relates to the adjustment of differences between nations by peaceable means. Three schemes are defined. The first relates to mediation by neutral powers, the second provides for the establishment of international courts of inquiry, and the third for a permanent arbitration tribunal.

❀

Revision of Arbitral Decisions

Not only did Mr. Holls, of our delegation, bring forward the amendment to the effect that the arbitration court shall be empowered, at the close of the preliminary stage of the proceedings, with the consent of both parties, to order an International Commission of Inquiry whenever the circumstances seem to warrant such a course, but he gained equal distinction in discussing the question of revising arbitral awards. This section is the work of our delegation. Professor le Martens, of the Russian delegation, pleaded for the acceptance of the decisions of arbitration as final and irrevocable. Mr. Holls admitted that it would be undesirable to do anything unduly to delay decisions, but he argued that it would be equally undesirable to leave no means of

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correcting manifest errors, thus risking a disavowal of the decision by the aggrieved party. He claimed that instead of the tribunal's authority being undermined, it would be enhanced. The whole idea of arbitration was so new, he contended, that the weight of tradition could not be urged as being against revision. They had met, he said, to uphold an ideal, and they could not afford to set technical regularity or pedantic procedure rules above the accomplishment of substantial equity. It was of the highest importance that the arbitration plan, however simple, should at least possess every essential feature guaranteeing, as far as possible, international justice. Our delegates are reported to have declared that they would be unable to agree to the arbitration scheme if revision were stricken out, unless they received further instructions from Washington. The point was practically won by the acceptance of an amendment providing that the disputing parties can reserve the right of revision by special agreement.

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Nigeria Sir Michael Hicks-Beach, the British Chancellor of the Exchequer, has submitted to Parliament the terms on which the Government is to take over the Niger Company's territories, comprising half a million square miles and a population of thirty million people. The plan includes the revocation of the charter, the payment of between four and five million dollars, and half the proceeds from royalties on minerals exported from British territories for ninety-nine years. When the Niger territory shall have been taken over, British West Africa will be divided into three provinces and will be administered from the Colonial Office. All inland customs will be abolished, and perfect freedom of trade will be permitted, except in the case of spirits. To an American it may seem strange that the British Empire should buy back the right it gave for nothing; but it must be remembered that during the thirteen years of the occupancy of Nigeria by the British Niger Company great improvements have been brought about, and are perhaps worth the amount asked for—indeed, Sir Michael in his speech declares that the purchase is cheap at the price. The assumption by the Crown of the direct right of government over this great equatorial region is a laudable thing. In view of the still delicate relations between the British and French in West Africa, the peace of the world is more likely to be preserved by the Government of Great Britain than by a private association. It will be noted, however, that the Company continues its mining royalties and its development of territory. If the Crown gains something in preserving peace and in assertion of rightful dignity, the Company also gains relief from onerous police defense. When the time comes when the Chartered Company of South Africa is ready to make a similar proposal to the Government, we trust that the Government may be as ready to assume its rights and duties.

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The Transvaal Last week the Volksraad, or Transvaal Parliament, gave the authority of legislation to President Kruger's retrospective and prospective franchise. The President had declared that if the proposals made by the British High Commissioner had been accepted, the old Boer burghers would have been outvoted. He believed that the adoption of his modification destroyed the ground of the British objections, and would gain the approval of the world. Since then the Volksraad has adopted further articles of the franchise laws enabling sons of Outlanders to become naturalized at the age of sixteen, and to obtain the franchise five years thereafter. While not as advantageous to the Outlanders as the reform demanded by Sir Alfred Milner, the new law is only half as hard on the British in the Transvaal as conditions have hitherto been. The Outlanders, however, now numbering two-thirds of the total of three hundred thousand whites (the blacks number nearly eight hundred thousand) and paying nine-tenths of the revenue to the State, constitute an element which likely enough may one day rule the Transvaal. The present Government has done all in its power to keep this element under, not only by making the franchise extremely difficult to obtain, but in other ways. For instance, dynamite costs the mines nearly twice as much as it would if imported without restriction. Transvaal railways pay nearly one hundred per cent. on their capital; at least

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four-fifths of this goes into the Government. On all goods exclusively used by Outlanders there is high taxation. No Government contract or Government office is given to the Outlanders, nor may any Outlander find a position on the police force. The press is not free; the Government has the power to suppress any newspaper without trial or appeal. That the Republic has been tending toward tyrannical power is seen in the fact that when, some time ago, a judge gave a decision against the Government and in favor of the Outlanders, President Kruger and the Volksraad decided that the judiciary must be made subservient to parliamentarism; hence a law was passed by which only a mere resolution of the Volksraad is required to make or change a law. The last straw of Outlander grievances was reached, however, when, in the recent disturbances, the foreigners realized, more than ever, that they were prohibited from carrying arms even for self-defense. On the other hand, the Government allows any Boer youth above sixteen to carry arms, and even supplies him, gratis, with them.

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American Trade in China

The recent announcement of an agreement by the terms of which Americans and Englishmen are operating together to develop commercial China has called attention to this natural Anglo-American alliance. Concessions for railways made to the English and ourselves were given under the authority of the Chinese Minister for Railways. The cases in point are those of the roads from the Yang tse to Hong-Kong. The concession for most of this distance was obtained by the "American China Development Company." Some time ago this company joined hands with the "British and Chinese Corporation." The Chinese Government is disinclined to confirm the concessions already granted. Mr. Barclay Parsons, the engineer of our proposed railway, has complained of this to Secretary Hay, showing that the obstructing Chinese have behind them certain foreign influences, which had vainly striven to secure for themselves the envied concessions. The result is that Mr. Conger, our Minister at Peking, has been asked to lay before the Chinese Government an exact statement of existing conditions, and has been instructed to use his good offices in all proper ways in behalf of our company.

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The Hampton Conference

The Hampton (Virginia) Negro Conference held its third annual meeting at the Hampton Normal and Industrial Institute, July 19–21. Its two hundred members represented the best culture of their race, and their conference was upon those of its conditions which it is capable of improving by its own endeavors. In such a view the relations of negroes and whites are not included. The subject of education, of course, was at the front—the kind needed, the equipment of teachers, the development of public sentiment, the separation of schools from political influence, the lengthening of school terms. In Virginia more than a hundred districts have done this last by private contributions. The Conference judged that, in the main, the education needed by negro children is industrial. "The industrial village" known as the Hampton Institute trains its members to become business men and contractors as well as skilled workmen; and Tuskegee, the daughter of Hampton, works on the same plan. Religious and ethical education, with special attention to practical life, received an equal emphasis, and special stress was laid on the need of sanitary education, as revealed by a death-rate still alarmingly high. Tracts of simple sanitary regulations are to be prepared for general distribution. A discussion of various phases of woman's work showed that many educated negro women are making great efforts to elevate their ill-conditioned sisters, as by mothers' meetings, kindergartens, reading and sewing schools, hospitals, homes for the aged, etc. As to the labor question, an increasing number of skilled workmen were described as often so seriously disadvantaged by race prejudice as to make it desirable to form unions of their own. Encouraging statistics from a wide area showed an average of thirty-three per cent. of negroes owning their own homes, with an increase of personal property and invested capital. The Conference urged the importance of the Twelfth Census undertaking to give accurate data of the social condition of the negroes. In the opinion of a white clergyman from North

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Carolina, the Rev. R. J. Campbell, who was invited to speak, unmistakable evidence was given of the advance of a considerable portion of the race along all lines. For a graphic view of the ideal of self-reliant and aspiring manhood and womanhood toward which Hampton is training hundreds who are to become teachers and leaders of their race, our readers should peruse the July number of "The Southern Workman and Hampton School Record."

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The Boston and Albany Lease

Some of the Boston and Albany stockholders are protesting against the ratification of the lease of their road to the New York Central. They point out that although the proposed lease guarantees them eight and one-half per cent. while their recent dividends have been but eight per cent., nevertheless it does not guarantee them what the road has really been earning. These earnings, they say, have been nearer twelve per cent., and one-third of this amount has been used for the better equipment of the road. There is no doubt that this describes the policy of the Boston and Albany; and there is little doubt that this policy has been of incidental advantage to the people of Massachusetts through causing the constant betterment of their railroad accommodations, without any increase of their railroad capitalization. If the lease to the New York Central is ratified, the difference between the twelve per cent. earned on the Boston and Albany and the eight and one-half per cent. paid its stockholders can be turned into dividends by the New York Central, which does not use earnings to better its facilities, but issues new stock or bonds to pay for improvements. In fact, the Massachusetts Legislature needs to exercise the greatest care or the people of that State will lose many important rights reserved by them in granting the Boston and Albany charter. Among these is the right at any time to purchase the road by paying the stockholders its original cost and the equivalent of ten per cent. annual dividend thereon. Under this provision the State might now secure the road for about one-half what the New York Central offers to pay. Inasmuch as there is no State whose civil service system better fits it for the administration of a railroad than Massachusetts, and inasmuch as State ownership may be a safer experiment than National ownership when one or the other shall be demanded, the Massachusetts Legislature should see to it that the State does not waive the rights which the statesmanship and public spirit of the last generation secured.

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Robert G. Ingersoll

The sudden death of Robert G. Ingersoll last week from heart disease takes from the American platform a picturesque figure. He was an effective jury lawyer and a popular campaign orator, but eminent neither as a legal nor as a political adviser. The same qualities which gave him popularity in the court-room and on the stump, but denied him the influence which less able men possessed in both law and politics, made him a popular lecturer on religious topics, but left him without real influence on the religious thought of America.

It is natural for the religionist to condemn Robert G. Ingersoll as a demagogue who found that people would pay him a dollar apiece to hear his caricatures of Christian faith and go away to lives of immorality with an easier conscience; and equally easy for his admirers to eulogize him as a man who proved his sincere devotion to his unbelief by sacrificing political honors which would have been easily within his reach if he had only consented to keep silence. Neither religionist nor eulogist will be right; human nature is not so simple as such critics would make it; and Mr. Ingersoll's character was probably as complex as that of most of his fellow-men.

It is said in the newspaper biographies that his father was a liberal Congregational clergyman, that the boy was embittered by the petty persecutions which fell upon his father and attributed them to the orthodoxy in whose name they were perpetrated. This would explain his hostility to the orthodox creed, a hostility he attempted neither to conceal nor to restrain. It would be difficult to find in any modern advocate of that creed a more intolerant spirit than this apostle of liberalism sometimes manifested to those who held the faith which he hated. His

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lecture on Hell he begins with the statement: "I have no respect for any human being who believes in it." Disrespect for every man who disagrees with one's opinion is the very essence of intolerance. This spirit made it impossible for Mr. Ingersoll to put himself in the place of any man who differed with him. He could as little comprehend a Christian as Torquemeda a Protestant, Laud a Puritan, or Cotton Mather a Quaker—and for the same reason. He never truly represented, because he never truly understood, the faith which he fancied he was assailing. Many of the opinions he attacked were never held by any one; others once held had long since been abandoned; others were held but so modified that his portraits resembled the originals only as the pictures in "Life's" comic portrait gallery resemble the eminent citizens whom they avowedly caricature. Either he knew nothing of modern theology, or he found it convenient to disregard it in his indictment of the faith of the Church. In his satires of the Bible he sometimes strangely misrepresented it, as in his reference to the hundreds of crimes punished with death under the Mosaic statutes, when there were in fact no more than twelve all told. He habitually took texts out of their connections and ignored the times and circumstances in which they were uttered and to which they applied; gave literal interpretation to passages which all modern critics recognize as poetry; assumed that God approved of everything which the Bible narrates without express disapproval; treated civil laws, temporary in their character, as though they were intended as moral precepts of eternal obligation; and ignored the express declaration of Christ that portions of the Mosaic legislation were adapted to the conditions of a barbaric people in the expectation that the law would disappear when they had outgrown it.

But it must not be forgotten that in this method of treating the Bible Mr. Ingersoll was supported by some very respectable orthodox authority. When he was a child, he probably heard the claim that there was no scientific error in the Bible; even within the last year he might have read the claim by the Presbyterian General Assembly that there is no historical error in it. If the spirit of narrow and unintelligent literalism persecuted his father, as it has persecuted many a liberal Christian ever since the time when Pharisaism maltreated Christ himself, we cannot wonder that it aroused the wrath of the boy, nor that the wrath made the man as intolerant as the men whose intolerance had aroused his wrath. Intolerance in one camp breeds intolerance in the other, and bigotry in the Church not only exposes a shining mark to the marksman, but provokes in him the combative spirit. When the rhetorical orator found beliefs which he had been taught to hate so easy to caricature and paying audiences so eager to applaud the caricatures, it is not strange that he gave them what they wanted.

But though no lecturer in recent years has spoken to greater or more applauding crowds, probably no man of commensurate power has had less real influence on the religious and ethical thought of America. The problems of God, duty, and immortality are the most serious that confront the soul. We stand here like a Selkirk on a solitary island; we look backward upon the unknown sea which has cast us upon this island, and wonder whence we came; upward, and wonder what is the nature of the Author of those laws which environ us and are within us and compel our obedience; forward upon the unknown sea on which we shall presently embark, and wonder what destiny awaits us. These are not themes for jokes and jesting. These problems are not to be settled by "laughter and applause." The simple faith which believes that the Son of the Carpenter has given a new interpretation of the mystic but awful words, God, Law, Duty, Life, Destiny, cannot be seriously disturbed by the distorted portrayals of Christ's teaching which literalism furnishes, nor by satirical caricatures of that teaching though they are drawn by a prince among popular orators.

Professor William Newton Clarke, in a recent little volume already referred to in these pages, has defined Christian doctrine as consisting of "Five great realities: the Fatherhood of God, the Saviourhood of Jesus Christ, the Friendhood of the Spirit, the Supremacy of Love, and the Transforming Power." Nothing that Mr. Ingersoll has said or written has

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really had any serious effect to lessen Christian faith in these five great realities. Perhaps if the Christian Church had been content to lay its emphasis on these alone Robert G. Ingersoll would have been a different man and have wrought a different work in the world. Perhaps the Christian Church will find in the future that it is really indebted to him for having stripped from this simple faith, though with so rude and ungentle a hand and with no comprehension of its sacred life, the coverings with which traditionalism had concealed it from public view and thereby robbed it of public honor.

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What the Country Wants

The resignation of Mr. Alger of his position as Secretary of War leaves the President as free as a President ever can be to follow his own judgment in the future conduct of the war and in garnering its harvest. There are five things which we believe the people—or at least so many of them as are inclined to support the general purpose of the Administration—would like to see the President do.

I. The country would like to see him declare in official terms the purpose of America to maintain its sovereignty over the Philippines, and its determination to furnish whatever money or means are needed for that purpose. The issue between establishing American sovereignty and recognizing Filipino independence is perfectly clear and cannot be evaded or avoided. Mr. Bryan, as the representative of an anti-expansion Democracy, desires the latter. The expansionists, whether Republican or Democratic, desire the former. The President would do well to take the people into his confidence, to leave no doubt in their minds as to his purpose, to declare it so clearly as to justify the confidence in him of all expansionists and invite against him the hostility of all anti-expansionists. A letter like that which Abraham Lincoln wrote to Horace Greeley in August, 1862, would evoke an enthusiasm of support because it would excite against him an enthusiasm of opposition. He cannot have one without the other.

II. In March, 1864, after McClellan's final removal, President Lincoln sent for General Grant, who had been made Lieutenant-General. "He said to me," says General Grant in his Memoirs, "that all he wanted was some one who should take the responsibility and act, and call on him for all the assistance needed, pledging himself to use all the power of the Government in rendering such assistance." This would be an excellent example for the President to follow. It is nothing against him or his Secretary of War that neither is a military expert. It is not for them, or either of them, to plan a campaign. The country does not desire to impose any particular officer on the President; what it does desire is that he should call to his aid some well-known General in whom he has confidence, make him the military adviser of the Government, leave to him the task of putting down the revolt against United States authority in the Philippines, and pledge to him all the power of the Government in accomplishing that task.

III. The London "Spectator" is right: "The work to be done is not to kill Tagals or hang Aguinaldo, . . . but to establish and protect a government in each district occupied, a government intent on restoring order and prosperity." We have made raids into the enemy's country, and they have been irresistible. But the rebels are still in force within fifty miles of Manila on the north and twenty miles of Manila on the south, and even in Manila itself there is not the security of an established peace. What we want is a campaign which will hold whatever territory it recovers from Tagal misrule, and will give the now ignorant people an object-lesson, not merely in the force of American arms, but in the capacity of American government to give what most men most want—security, peace, justice, personal freedom. To quote again from the "Spectator:" "It is by good administration supported by force, and not by force alone, that the Philippines must be pacified and changed into semi-civilized lands." There should be appointed in the Philippines a military-civil ruler, charged with the duty of establishing such an administration in the territory redeemed from Tagal misrule. The double duty of conquering the enemy in the field and establishing civil government in the conquered territory should not be put upon one man.

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A General Wood, a Brooke, or a Wilson is needed in Manila to do there what has been done and is being done in Cuba: to enforce sanitary regulations, establish local courts, reorganize municipal government, establish schools, promote industry. The best recruit against a dissatisfied Filipino in arms is a satisfied Filipino in a comfortable and protected home.

IV. This constructive work should be conducted under the general charge of the Secretary of War. The army among Anglo-Saxon peoples is no longer a mere instrument of destruction. It is a great reconstructive organization. It is promoting law, order, civilization, and is fighting famine and pestilence, in India. It is lightening taxes, building roads, opening markets, laying the foundations of justice and liberty, in Egypt. It is reorganizing society, on a basis of physical health, fairly paid industry, honest administration, popular rights, and public education, in Cuba. This reconstructive work requires at the head of the War Department, not an expert soldier, but a man of affairs and a statesman. It is such a man whom the President has appointed in Elihu Root. He has been wise to select a civilian and a lawyer rather than a soldier. The Secretary of War who shall succeed in giving to the military commander the troops, guns, and ammunition needed for a successful and speedily ended campaign in Luzon, and in laying the foundations in Cuba, Porto Rico, and the Philippines of a self-governing community under American sovereignty to-day, leaving the question of separation to be determined in the future, will have quite enough to tax the energies of the most able and satisfy the ambition of the most ambitious. This should be the specific duty of Mr. Alger's successor.

Doing this work is good politics as well as true statesmanship. The place to fight the next Presidential campaign is in Cuba and Luzon. If within a few months the Administration has cleared a reasonably wide extent of territory from the enemy, reduced the Tagal army to roving bands, and wherever the flag has gone has established a civil government which is doing for the Filipinos what the American Government is doing for the Cubans at Havana, Matanzas, and Santiago, no political party will venture to demand that the good work be undone, for no other reason than that the doing of it is not supposed to be consistent with certain utterances in the Declaration of Independence or Washington's Farewell Address.

V. It cannot be doubted that the protest of the correspondents in Manila, some account of which we gave last week, has produced a decided and widespread impression throughout the country. It is true that the newspaper correspondents uttered very analogous protests against Grant and Sherman during the Vicksburg campaign. "Visitors to the camps," says General Grant, "went home with dismal stories to relate; Northern papers came back to the soldiers with these stories exaggerated. Because I would not divulge my plans to visitors, they pronounced me idle, incompetent, and unfit to command men in an emergency, and clamored for my removal." "The newspapers," says Senator Sherman, writing to his brother, "are generally down on you, and will command the public attention to your prejudice." General Sherman replies: "Of course newspaper correspondents regard me as the enemy of their class. I announced that all such accompanying the expedition were and should be treated as spies. . . . For every army and almost every general, a newspaper reporter goes along, filling up our transports, swelling our trains, reporting our progress, picking up dropped expressions, inciting jealousy and discontent, and doing infinite mischief." He gives numerous illustrations of interference with army operations by newspaper correspondents, and demands a rigorous censorship. "The press has defeated us and will continue to do it, and as an honest man I cannot flatter them. . . . Napoleon himself would have been defeated with a free press." This expression cannot be charged to the petulance of a single indignant American officer. Sir Arthur Gordon, in his Life of the Earl of Aberdeen, is equally insistent on a censorship of the press. Reciting the injuries inflicted on the British army by the freedom of the press in the Crimean war, he says: "Had the Duke of Wellington's campaigns been conducted under like conditions, it may be questioned whether they would ever have been allowed to reach their glorious conclusions."

The newspaper correspondent and the

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General have necessarily divergent and often antagonistic purposes. One seeks to publish all he can, the other requires for success secrecy; the one is appointed to be a critic, the other resents criticism. Freedom of the press must always be limited and sometimes entirely suspended in time of war. Nevertheless the American people are to decide what policy shall be pursued in the Philippines, and therefore they must be informed as to events in the Philippines. They neither can nor ought to depend wholly upon official reports. They must sit in judgment on the Administration, and to do this they must have other information than that which the Administration furnishes them. The conclusion is both simple and clear. The commanding General should have power to prohibit all publication of intelligence which may reach and aid the enemy, but he should not be allowed to prohibit anything else. Nothing should be prohibited for fear of its effect on public sentiment at home. No information to the enemy, all information to the people—this should be the aim, and by this aim the limits of the censorship should be determined. If it be true that correspondents in Manila have not been permitted to cable home reports which have been allowed publication in Luzon itself, the censorship has violated this principle, and has so far not been justified. What the country desires to see is a censored press in Manila and as free a press in the United States as is consistent with military operations in Luzon.

If the President will do these five things—declare explicitly his purpose to establish at all cost American authority in the Philippines, put the responsibility of doing this upon a competent military expert, appoint a military-civil governor to organize civil government as fast and as far as our authority is extended, trust the details of this work to the Secretary of War, selected for this purpose, and confine the censorship of the press rigorously to such publication as might interfere with military operations in the field—he will very likely intensify the hostility to him and his policy in some quarters, but he will be surprised at the generous and hearty support which he will receive from the great mass of the American people.

Professor Atwater's Experiments

The first condition of permanent reform is that it should be founded on truth. The greatest temptation of an intense reformer is to exaggerate. Intensity of feeling and discrimination in judgment rarely go together. Intense feeling builds reform on a half-truth, and a half-truth is often the most perilous form of falsehood. Anxious to guard his child against the first approach of skepticism, the father teaches him that the Bible is without any admixture of error. The child builds his faith upon this confidence in an infallible Book. He goes to school and learns that the world was not made in six days, six thousand years ago. His whole system of faith topples over, and he has to reconstruct it from the foundation; perhaps he may never reconstruct it.

Temperance reformers have not been exempted from this temptation. The intensity of their hatred for drunkenness has blinded their judgment. They have attempted to build reform on indiscriminating generalizations. The most important service that can be rendered to-day to that reform is to demonstrate the erroneous character of these indiscriminating generalizations and substitute for them carefully considered and scientifically accurate statements of principles. For example:

It has been asserted that alcohol is never a food and always a poison. This is scientifically erroneous. It is sometimes a food and sometimes a poison.

It has been assumed that drinking alcohol is a crime, which the law may prohibit by indirection, though it cannot do so directly. This is politically erroneous. It is the function of criminal law to protect the citizen from the wrong-doing of others, and the mere act of drinking does no wrong except to the man who drinks.

It has been assumed that drinking in moderation is a sin, and that drunkenness is a misfortune; the moderate drinker has been denounced and the drunkard has been coddled. This is ethically erroneous. Moderate drinking is not a sin which one may denounce in another, and drunkenness is.

It has been assumed that there are two

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kinds of wine mentioned in the Bible: fermented wine, which it condemns, and unfermented wine, which it commends. This is historically and exegetically erroneous. There is no good ground for believing that any such distinction was ever in the minds of the sacred writers.

It has been assumed that temperance is identical with total abstinence from alcoholic liquors. This is philosophically erroneous. Temperance is such control of all the bodily appetites and passions as makes the body the servant, not the master, of the soul.

In so far as temperance reform is built on these erroneous foundations, it needs to be reconstructed from the foundation. Temperance advocates should, in the interest of temperance, correct these errors and substitute for them the truth. He who attempts to do this will be subjected to vilification and abuse, which are easy to bear; to misunderstanding and misrepresentation, which are harder to bear; and to the suspicion that he is in favor of the saloon because he is opposed to the pet errors of some of the most vehement opponents of the saloons, and this will be hardest of all to bear. The true temperance lovers have been timid and silent, because if they spoke they were sure to be misunderstood. But their timid silence has done incalculable injury, because it has suffered so-called temperance reform to be based on error, and reform based on error always injures the cause it seeks to promote. In the temperance cause we have had zeal without knowledge and knowledge without zeal. We need to combine the zeal and the knowledge; there is needed courage in the hearts of men who know but are silent, and intelligence in the minds of men who do not know and yet speak.

Professor Atwater deserves the warm support of all men who are interested in putting temperance reform on a basis of absolute truth. He has shown courage in conducting the experiments of which we give an accurate account on another page, and in giving the results of these experiments to the public. The most important service to be rendered to the temperance cause to-day is to ascertain exactly what is the true function of alcohol and what its effect on the human body. We cannot successfully fight the illegitimate use of any substance until we know what is its legitimate use.

"Alcohol is not a food or drink. Medical writers without exception class alcohol as a poison." This statement, to be found in exactly these words in one of the indorsed text-books which have been introduced into the public schools of this country, and which epitomizes the teaching of substantially all such indorsed text-books, is untrue. The paper presented by Professor C. F. Hodge, of Clark University, to the Senate Committee of Massachusetts made it very clear that all medical writers do not agree that alcohol is not a food but a poison; it showed very clearly, by quotations from eminent physiologists, that they regard alcohol as, in the words of one eminent medical writer, "one of the most easily assimilable forms of food, and very frequently it can be taken and utilized when no other form of food is available." This general testimony of the physiologists Professor Atwater's experiments confirm. Food the Century Dictionary defines as "whatever supplies nourishment to organic bodies." Professor Atwater's experiments show that alcohol, taken in small quantities, does supply nourishment to the body. The body, as in Professor Atwater's report is made very clear, is a machine, which must be both kept in repair and supplied with vital energy for its work. Alcohol does not repair it, does not directly add to its tissues, but, if taken in small quantities, does directly supply it with vital energy. Poison the Century Dictionary defines as "any substance which, introduced into the living organism, directly tends to destroy the life or impair the health of the organism." Professor Atwater's experiments show that a small quantity of alcohol introduced into the body directly does not necessarily tend to destroy the life or impair the health of the organism. It is not easy to state in a sentence the truth respecting the physiological effects of alcohol in the body, and we do not assume to anticipate the final conclusions of the Committee of Fifty under whose auspices the experiments of Professor Atwater are conducted; but certainly the statement taught to our children in the public schools, as given above, is fatally inaccurate. Much nearer to the truth would it be to

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say that alcohol in small quantities is a food, and in some conditions of the body a most valuable and even necessary food; taken in large quantities it is a poison, and a dangerous and not infrequently even a deadly poison. The boy is taught at school that "alcohol is not a food or drink, that medical writers without exception class alcohol as a poison." He goes out into life; some of his companions drink daily the ounce or two of alcohol which, according to Professor Atwater's experiments, may and do serve the purpose of food, and they thrive. He finds some excellent doctors using alcohol as a food, and in certain diseases prescribing it to their patients as a food. It is no wonder if, from the erroneous statement that alcohol is never a food but always a poison, he jumps to the equally erroneous conclusion that it is never a poison and always a food. This is not the way to equip our children for the experiences of life. The reformer may put what passion he will into his warnings against the use of alcoholic drinks as a beverage, because they are dangerous both to the individual and to society. But his investigations into their effect on the human body should be conducted without passion, and the results, if they are stated at all, should be stated in exact conformity to the truth. The boy should not be told that alcohol is never a food and always a poison, because we now know that this is not true. He should be taught, as Dr. Hewes would teach him, that alcoholic liquors are dangerous substances, to be generally avoided by persons in health from considerations both of health and general welfare. If more specific instruction is needed, he should be taught, as Professor Atwater would teach him, that alcohol may be useful to one person and harmful to another, that one person may use it habitually without danger while another may be unable to take even small quantities with safety, that it may be in sickness a priceless boon, but it may also be a cause of irremediable ruin.

The indorsed text-books in physiology which have been put into our public schools, owing to the zeal of the few and the carelessness of the many, should be taken out again. Physiology, in so far as it is taught at all, should be taught from scientifically accurate text-books; and temperance should not be defined as the duty of abstaining from the use of alcohol, and enforced by unscientific statements scientifically phrased; it should be inculcated as the virtue of self-control enforced by considerations of prudence, dignity, and conscience.

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Cuban Industrial Relief

The work of the Fund in Cuba is moving forward steadily. Mr. Howard writes:

The work on Outlook Farm is going forward in a satisfactory manner. We have plowed five fields, and the teams are half-way through the sixth. The plowing is the hardest work that we shall be called upon to do. The soil is so sticky that the plow will not scour. Double the power is therefore required to drag the plows. We are to-day working eight strong American mules on two ordinary two-horse plows.

Each morning we are compelled to refuse employment to a dozen or two hungry reconcentrados. We have tried our best to keep our pay-roll within our means, but it steadily increases in spite of us. To refuse to give work to some of the poor persons who apply to us would be downright cruelty. We now have seventy names on our pay-book. Our seventy workers have nearly four hundred persons dependent upon them for a living.

No Cuban has yet come to us to beg for food, but we are frequently visited by American tramps. A Cuban negro came in this afternoon to ask if we could do anything for his horribly diseased arm. He offered to pay us in labor whatever we might charge for curing his arm. We sent him with a letter to the village doctor. One of the men employed in whitewashing our farm-house has a painfully swollen foot and leg—a legacy of the Weyler concentration. He insists upon remaining at his work, although to do so he is compelled to stand most of the time on one leg.

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Professor Atwater's Experiments[1]

I.—Abstract of Professor Atwater's Report

THE experiments here reported are the first four of a series which are being conducted under the auspices of the Committee of Fifty for the Investigation of the Drink Problem. The apparatus with which they are made, a small chamber with metal walls, called a respiration calorimeter, is the same as is being used for experiments upon the food and nutrition of man at Wesleyan University in co-operation with the Storrs Experiment Station and the United States Department of Agriculture. The work is under the direction of Professor Atwater, but Professor E. B. Rosa, Dr. F. G. Benedict, and others are associated in the researches. The chamber in which the man sojourns is about 7 feet long, 4 feet wide, and 6½ feet high. It is furnished with a folding bed, chair, and table. In experiments in which muscular work is done, a stationary bicycle is also provided.

There are arrangements for ventilating, lighting, and regulating the temperature of the chamber, and for passing in the food and drink and removing the excretory products, so that the man lives with entire comfort, day and night, during the whole experiment, which lasts from four to twelve days. All of the food, drink, and excretory products, even the air which the man breathes, are measured and analyzed with the greatest accuracy. What is still more interesting, the potential energy or latent force of the food which the body receives, and the energy given off from the body in the forms of muscular work and heat, are likewise measured. It has been demonstrated in these experiments that the human body, like any other machine, a steam-engine or an electrical dynamo, for instance, obeys the law of the conservation of energy. By giving the men under experiment different kinds and amounts of food and varying their activity from actual rest to light or severe muscular or mental work, it is possible to learn just how the body uses its food, what materials are needed for its support, and how different food materials compare in nutritive value.

The special object of the experiments reported is to study the nutritive effect of alcohol. In these experiments pure alcohol was administered with water or coffee. In others, which will be reported later, it was given in the form of whisky or brandy. Still others are planned in which beer and wine will be used. The alcohol is taken with an ordinary diet of meat, bread, butter, milk, sugar, and the like. While the plans for future experiments provide for tests with different quantities of alcohol, the amount per day in these here reported has been equal to about two and one-half ounces of absolute alcohol—about as much as would be contained in three average glasses of whisky, or in a bottle of claret or Rhine wine. This is divided into six doses, three with meals and three between meals, the object being to avoid any especial influence of the alcohol upon the nerves and thus test its action as food under normal bodily conditions. For each comparative test two experiments were made. One was with ordinary food, just sufficient to meet the wants of the body. In the other, part of the sugar, starch, and fat of the food, the ingredients which supply the body with fuel for warmth and work, was taken out, enough to be equivalent in potential energy to the two and one-half ounces of alcohol, and the latter was used in their place. In the experiments in which the man did not work, this alcohol made about one-fifth of the total fuel material in the diet. In the experiments with hard muscular work, in which more food was used, the alcohol furnished about one-seventh of the fuel supply.

Three important results were observed. First, extremely little of the alcohol was given off from the body unconsumed; indeed, it was oxidized, *i. e.*, burned as completely as bread, meat, or any other food. Second, in the oxidation, all of the potential energy of the alcohol was transformed into heat or muscular power. In other

[1] An abstract of a report presented to the Middletown Scientific Association, June 13, 1899, by Professor W. O. Atwater, of Wesleyan University.

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words, the body made the same use of the energy of the alcohol as of that of sugar, starch, and other ordinary food materials. Third, the alcohol protected the material of the body from consumption just as effectively as the corresponding amounts of sugar and starch. That is to say, whether the body was at rest or at work, it held its own just as well with the one as with the other.

The statistics of the experiments include figures which, when printed, will fill scores of pages. When these figures are closely examined, they leave scarcely any room for question as to the results. Thus the alcohol given off from the body unconsumed is found in the excretions of the kidneys, lungs, and skin. Before the experiments were carried out, much time was given to the study of the chemical methods for measuring the alcohol excreted. The more accurate and certain the methods of analysis were thus made, the smaller were the quantities of alcohol thus found to be given off. Practically about two per cent. of the whole alcohol taken was excreted by the body unconsumed. No products of the partial oxidation of alcohol, such as aldehyde and acetic acid, were found. On the other hand, numerous collateral facts tended to show that ninety-eight per cent. of the alcohol or thereabouts was burned completely to carbonic acid and water. Certain experiments made a number of years ago, including those of Lallemand, Perrin, and Duroy, which are often quoted, were thought by their authors to show that a large part of the ingested alcohol escaped oxidation. But in those experiments, the most of which were made with dogs, the quantities of alcohol were very large, the equivalent of a whole bottle of brandy for a man being sometimes given for a single dose; the quantities of alcohol given off unconsumed were not measured; and there is nothing in the results to show that the amount of alcohol which escaped oxidation was any larger than would be the case with sugar taken in corresponding excess. In the experiments reported by Professor Atwater the doses and the daily amounts of alcohol were small, only such as are very commonly taken by moderate drinkers, and were evidently no more than the body could easily dispose of.

The experiments were such as to permit very accurate measurements of the materials oxidized in the body and also the products given off from the body, including carbonic acid and water. Not only the materials, but also the energy of income and outgo of the body, were measured. That is to say, the experiments showed how much of the different ingredients of the food were burned and how much heat would be naturally produced in their oxidation. Furthermore, they showed the amount of heat given off by the body and the heat of the external muscular work done. In this way it was possible to determine very accurately whether the products given off corresponded exactly to those consumed. One very important part of the test was the comparison of the income and outgo of energy. In accordance with the law of the conservation of energy, we should expect that when any material, as fat or sugar or alcohol, is burned in the body, the energy which comes from its combustion would appear and could be measured. In the experiments with the ordinary diet the energy given off from the body was found to agree almost exactly in amount with that which would naturally come from the material burned. The same result was found when a part of the diet consisted of alcohol. In other words, the energy which was latent in the alcohol burned was actually found in the heat given off from the man's body and in the external work which the man performed. To put it in another way, the alcohol acted as fuel like fat, sugar, and starch.

To decide upon the nutritive value of the alcohol, however, it is very important to know whether the body actually gets the benefit of the energy which comes from its oxidation. The diet in each of the experiments was adjusted very closely to the actual demands of the body. That is to say, it was just about enough to enable the man to "hold his own," without any considerable gain or loss. In the experiments in which he was at rest, *i.e.*, did no muscular work, the food was just about sufficient to supply the energy which the body required. In the experiments in which he was engaged in severe muscular work, he of course required more energy, and the food was increased in corresponding amount. In the experiments without alcohol the body neither

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gained nor lost any considerable amount of material. When the parallel experiments were made with alcohol, the quantities of fat, sugar, and starch were reduced, and enough alcohol was used in their place to supply the equivalent of energy. In these experiments, as in the others, the body neither gained nor lost any considerable amount of its store of flesh or fat. In other experiments, when the food was reduced and no alcohol was used in the place of the material thus removed, the body drew upon its previously accumulated store of material. That is to say, the alcohol, like sugar and starch and fat, not only yielded energy to the body, but in so doing protected body material from consumption. This was the case in the rest and in the work experiments. In these experiments, therefore, the alcohol actually served the purpose of fuel in the body.

It may be added that in other experiments, not yet fully ready for report, similar results have been found.

Food has two chief uses: one is to build up the body and keep it in repair, the other is to supply it with energy for warmth and work. Certain ingredients of food, like the lean of meat, casein of milk, white of egg, and gluten of wheat, serve the body for the building and repair of tissue; others, like fat, sugar, and starch, cannot form tissue, their function being to serve as fuel. Alcohol is similar to the fats, starch, and sugar, in that it cannot form tissue, but it does yield energy. It cannot be used to build the bodily machine, or to repair it as it is worn out by constant use, but it can and does serve for fuel. This fact has been known in a general way for years, but there has been more or less question regarding the extent to which alcohol serves this purpose. These experiments are more elaborate than any previously reported in this country or in Europe. They were made so, at the cost of a great deal of labor and money, because of the importance of the question studied. The result is exactly what was to be expected.

Whether alcohol is to be called food or not depends upon the definition of food. Such materials as meat, bread, milk, and the like are complete foods; they both build tissue and yield energy. Alcohol only yields energy. In this respect it is like the starch, sugar, and fat which make the larger part of the food of man. But it differs from these latter in that it is more easily and immediately available to the body because it does not require digestion; it is not stored in the body for future use, as is the case with the nutrients of ordinary food materials; if large amounts are taken, the influence upon the brain and nerves is such as to counteract its nutritive effect, so that it becomes injurious; and, finally, there are many people who begin by moderate use but are led to disastrous excess.

Alcohol may be useful to one man and harmful to another. One may take considerable without apparent harm, while another may be injured by very little. One may use it habitually without danger, while another may be unable to take even small quantities without going to excess. In sickness it may be a priceless boon. But it may likewise be the cause of physical, mental, and moral ruin.

Whether alcohol is to be called a poison or not is, again, a matter of definition of terms. In large enough quantities it certainly is a poison. But the same is true of tea, coffee, and many other common articles of diet. Hydrochloric acid is formed in the stomach and is indispensable for gastric digestion, and yet if swallowed in quantity would be a violent poison. The peptone which is formed from food in ordinary digestion is poisonous if taken directly into the blood. But we do not call tea, peptone, and hydrochloric acid poisons when taken in moderation and used in normal ways in the body. So, likewise, alcohol used in quantities and ways which cause no injurious effect cannot properly be called a poison.

While there are countless cases in which people use moderate quantities of alcohol without harm, and often with benefit to health, the evil from its improper and excessive use is one of the most serious facts with which the physiologists, sociologists, and moralists of to-day have to deal.

Many earnest promoters of temperance reform feel it necessary to insist that alcohol is not a food but a poison; that in any quantity, large or small, it is necessarily harmful and not useful. These theories are based in part upon the results of experiments, made years ago, by imperfect methods and since shown to be incorrect.

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They are directly opposed to the results of the latest and most reliable research, and to the consensus of the leading authorities the world over. One essential for the success of true temperance reform is that what is taught as science shall be placed upon the basis of demonstrated fact. This means a change of base on the part of a great body of our most earnest temperance reformers; but that change is necessary.

We wish to help the drunkard to reform; but is it necessary to tell him that no man can touch alcohol without danger? To build up the public sentiment upon which the reform of the future must rest, we wish our children to understand about alcohol and its terrible effects; but when we teach them in the name of science, shall we not teach them the simple facts which science attests and which they can hereafter believe, rather than exaggerated theories, whose errors, when they learn them, will tend to undo the good we strive to do? In short, is not temperance advisable even in the teaching of temperance doctrine?

In the great effort to make men better, there is one thing that we must always seek, one thing we need never fear—the truth.

II.—The School Books Defended[1]

The recent experiments of Professor Atwater are of great interest to physiologists and chemists, since they throw much light upon one of the doubtful questions of physiological chemistry or pharmacology, that of metabolism of alcohol in the body.

It is a mistake, however, to think, as some people apparently do, that the result of these experiments should change the teaching in the schools in regard to the use of alcohol from a hygienic point of view. The schools teach that the use of alcoholic liquors as a beverage is not justifiable under the laws of hygiene. The results of Professor Atwater's experiments do not contradict this teaching.

These experiments merely show that the body can derive some energy from alcohol. This does not in itself entitle alcohol to be placed among the food substances in the hygienic sense of the term, which is the sense in which the schools and people in general use the term food. If it did, such a violent poison as muscarine, the active principle of the poisonous plants of the mushroom family, would have to be classed with the foods, since it also is oxidized in the body with liberation of its contained energy.

To class a substance among the foods we must know that the sum-total effects of its use are beneficial to the body. Muscarine is not a food because its poisonous effects offset the benefit of the energy which it liberates. Alcohol has poisonous effects, as Professor Atwater himself admits. The question as to whether it can be considered a food depends entirely upon whether its beneficial effects are greater than its poisonous effects. Professor Atwater's experiments do not prove this. Until this is proven the burden of proof is against those who would include alcohol in the list of food substances. For scientific experiments so far, experiments upon large bodies of men in the ordinary conditions and vicissitudes of life, in the armies and in the exploring expeditions where labor and exposure have to be endured, indicate that when the regular "moderate" quantity of alcohol is taken, the harmful effects offset the beneficial ones, and that the drinker is made less fit rather than more fit to work.

And stronger still is the reason against speaking, as Professor Atwater does, of alcohol as a food in the same sense as sugar. For people generally will interpret this to mean that it is a food to be equally recommended with sugar and ordinary hygienic foods. And this, as Professor Atwater will agree, is an entirely false idea and one calculated to do much harm. For while we get our energy from sugar without risk of poisoning, to get energy from alcohol we run great risk of poisoning, and to get any amount such as would be necessary to support life in ordinary conditions we must take enough alcohol to poison ourselves seriously. (By poisoning is meant some harmful effect upon the functions of the body.)

The above dangers in the use of alcohol, also the possibility of the formation

[1] This letter has been forwarded to us by Dr. A. H. Plumb, of the National and International Department of Scientific Temperance Instruction in Schools and Colleges. Comment on both report and letter will be found on our editorial page.

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of the alcohol habit, make its use as a beverage unjustifiable, even if there were no other argument against it.

It is unfortunate that the alcohol question has been brought upon this technical ground. The question of the hygienic status of the use of alcohol does not depend upon the technical question of the definitions of a food and of a poison. The controversy upon this point has produced statements upon both sides which have given rise in the public mind to great misconception of the truth.

Both sides in this technical controversy will agree in regard to the main question, that children should be taught to look upon alcoholic liquors as dangerous substances, to be avoided from considerations of health and general welfare.

In the present light of our experience and of scientific investigation, the schoolbooks must continue to exclude alcohol from the list of substances desirable as foods, and to teach the avoidance of this substance as a good hygienic rule.

HENRY F. HEWES, M.D.

Cuban Character

By Francis H. Nichols

WHEN, on last New Year's Day, the flag of Castile and Aragon came down for the last time from the walls of Cabanas fortress in Havana, the commandant turned to the American officer who had come to take possession and said:

"I cannot congratulate your country on its victory. You have come to rule over the basest, most despicable people on earth." And the commandant was not an "intransigent" either.

A large part of the American people who watched the course of the last Cuban insurrection from the time that José Marti first landed in the island to Senator Proctor's famous speech in behalf of Cuban liberty have come to look upon Cubans as martyrs willing to die at any time, machete in hand, upon the altar of their country.

Between these two estimates of Cuban character there is a wide gulf.

It is one of the many unfortunate circumstances connected with the Cuban people that they have been of interest to the outside world chiefly on account of their troubles. They have been viewed almost entirely in the light of their strivings. Consequently almost everything that has been written of Cuba is colored by a strong partisan bias. Cubans have been either extolled or denounced as the writer happened to agree or disagree with their hopes and ambitions. But now that a new chapter in Cuban history has begun, it is time to get some practical working knowledge of Cuban character—time to realize the real Cuban, not only as he walks on Obispo Street and discusses politics in the cafés, but as he lives and thinks and talks throughout the seven hundred miles of his island. In many ways Cuban character is unique. So numerous are its strange contradictions that a complete analysis of it would imply a volume and not a magazine article.

What follows is only an outline, the results of the writer's own observation and experience of the Cuban in Cuba.

The foundation in the evolution of the modern Cuban race was the Carib. When the sailors of Columbus, so Cuban folklore says, first landed on the promontory which forms the entrance to Havana Harbor, a group of native people in abbreviated costumes of beads and feathers stood on the shore to greet them with that same simple hospitality which characterizes the Cuban peasant of to-day. Columbus's veterans of the wars in Granada cried "Los moros!"—Moors. From this incident, according to one version, Moro Castle received its name. "Los Moros" were the Caribs. They melted away before Spanish cruelty, but they melted into the Spanish race.

With the Spaniard came the negro. He thrived in Cuba, and intermarried with the whites. Although the Spaniard has always regarded the negro as belonging to a decidedly inferior race, he has, strangely enough, been free from Anglo-Saxon scruples against miscegenation. Although it has been denied by some Cuban writers, and is most difficult of proof by statistics,

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it is a fact apparent to any one who has traveled to any extent over the seven hundred miles between the Cuban capes that a large percentage of the Cuban race have in them strains of African blood. It is by no means certain that this mingling of the two races is altogether bad. Conditions in the tropics are very different from those in temperate zones. The two finest examples of manhood that the Negro race ever produced, L'Ouverture and Maceo, both lived in the West Indies. Who can say that Cuba will not offer to the African race possibilities that the United States never allowed?

But the ruling race of Cuba came from the land of Ferdinand and Isabella and the Inquisition. It was their civilization and their country. They came in the Middle Ages, and took pains never to progress beyond it. The corner-stone of the Cuban character is the Spaniard of Columbus's time, plus the negro slave and the conquered Carib and the tropical sun. The feudal system was at its height when Columbus's caravels first ruffled the waters of Havana Harbor. The Spaniards set up a feudal system in Cuba, and it existed in a modified form up to January 1, 1899. As a result, there is no middle class in Cuba. That elastic cushion between the very rich and the very poor which is a safeguard among the modern nations is wanting in Cuba. By far the greater part of the island that is inhabited at all is divided into vast estates owned by families in whose possession they have been for generations. Few of the present owners spend much of their time on their plantations; some of them live in Paris or London or Madrid. Scarcely any of them take the slightest interest in the country from which they derive their wealth. The estates are worked on a kind of tenant system by hundreds of poor men. Their fathers are in debt to the landlords when they come into the world, and they leave a legacy of debt to their children when they go out of it.

There have never been any manufactures in Cuba to amount to anything. The stores and warehouses in the cities have always been filled with Spaniards from Spain. So that there was nothing left to the great mass of the population but to plod along in the steps their fathers trod before them, spending their lives in the cane-fields with a vague, indefinable shadow clouding the blue of the Cuban sky that something was wrong. They couldn't tell what, but it was wrong.

Over all, pervading everything, was that dark, absolute something called "El gobierno"—the government. It is hard for one who was not familiar with Cuba before the war to realize the full breadth and weight of El gobierno. It was an inexplicable thing. It never condescended to give a reason for anything. It was the only answer to any inquiry you might make about some insane kink in the Spanish system. If you asked a Cuban peasant why the desert marshes of the north coast were not utilized for the cultivation of rice, one of the principal staples of food, the reply always was, "The government would not permit it."

"Why?"

"It is the government."

"Why do the Spanish officers take your oxen and make you a bankrupt when there is plenty of meat to be had in the market-place?"

"It is the government."

Always the same reply. If there was a wrong way of doing it, the government would do it that way, as a matter of course—"It was the government."

Generation after generation of Cubans planted and harvested the sugar-cane and lived and died and were buried in picturesque little Spanish cemeteries on the hillsides under this vague, indeterminate shadow, until the idea that "something was wrong" was inbred into the moral fiber of the people. It has developed in men's natures in Cuba until the shadow has broadened into a universal cynicism that everything is wrong, and the result is a universal mistrust.

Mistrust is one of the cardinal points of the Cuban character. It might almost be termed the national fault; it is undoubtedly the greatest danger to the national future. Cubans mistrust every one, from the Spaniards to one another. They mistrust the man who has their best interest at heart and gives his life for them, as much as they do a foreign tyrant or a dishonest custom-house official. No power on earth could ever make a Cuban patriot believe that Sagasta was actuated by disinterested motives when he proposed home rule for Cuba. The same men

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who cried "Down with autonomy" a year ago mistrusted their liberator, Maximo Gomez, the other day, so much that they wished him expelled from the army.

Mistrust is the basis for all these strange contradictions and inconsistencies in the Cuban character. It is the reason why it is so difficult to get rich Cubans to contribute to the support of the starving, dying victims of the war. They are afraid that the funds will be misapplied or stolen by the men who have the distributing of them. It is the reason why Cubans so invariably impugn one another's motives.

"Yes," they say as they curl their mustaches, "what he says is all right, it's 'magnifico,' but then he must have some reason for doing this, which will all come out in time. I don't trust him."

"Why?" you ask.

"Ah," the answer will come, reluctantly, "he is human, and he is a Cuban."

It is this mistrust that has smothered the religious faith of the people.

It is hardly an exaggeration to say that the Cubans have no religion. Nominally the inhabitants of the island are Roman Catholics of the strictest sort, but in reality they believe in almost nothing. The Church in Cuba has always been an arm of the government. It is looked upon as a part of the machinery of doing things wrong. The common idea of a priest in Cuba is a man who collects a fee for performing the marriage service and another for burying the dead. The rest of the time he is to be treated respectfully because El gobierno directs it, but nothing more. It is a very rare exception in any of the cities to find any man of education who takes the Church seriously or places the slightest confidence in what priests say. By far the greater part of the population are agnostics. The book-stores have large sales of Spanish translations of Rousseau and Voltaire.

The Cuban of to-day has little more faith in God than he has in his fellow-men. "Religion," a fiery Cuba libre soldier said to me, "is good enough for Spaniards and for some women, but for patriots—never!"

Ever since there were men in this world, excessively vivid imagination has always been corollary of a tropical sun. Cubans are no exception to the rule. They are ignorant, they are narrow, but they have ideals. Like most men who till the soil, they are not practical. They have dreamed dreams for centuries, and are dreaming them still. Just because these dreams never seemed possible of realization, and were perfectly harmless so long as they did not come to the ear of some Spanish official, they have seldom taken tangible shape. Now, when the precedents and traditions of the Cubans' entire past are being brushed aside in an hour, they try to put some of the dreams into practice, with the result of chaos everywhere.

The Cuban is romantic; he comes by it naturally. The Spaniard who killed the Carib came fresh from the mediæval glory of the wars of Granada, and four hundred years of a *dolce far niente* climate have not narrowed the flights of his fancy. He is a born idealist, even to the point of being theatrical.

With a people so imaginative and romantic, the absence of a religious sentiment is supplied by an idolatrous worship of their country. "Patria" is the shrine at which the Cuban worships, even to the point of fanaticism. Its future is just about the only thing he believes in. It is a purely abstract faith. Scarcely any two men agree on any concrete scheme for its development, but they revel in it just the same, like the devotee of some fantastic faith. It amounts almost to a theological creed. "El gobierno," that was always wrong, is the power of darkness. "Patria," the essence of light and goodness, is the counteracting influence that everybody quarrels about, but every true Cuban must adore.

"Patria's" worship is carried on by scores of political parties and factions, whose methods and meetings in their intensity and fervor resemble far more the outward demonstration of some active religion than ordinary political interest.

This extravagant religion of the love of the soil finds vent in hundreds of ways—in the melancholy songs in minor key that men and women have sung alone in the palm groves for centuries, and now shout defiantly in the towns the day after the Spanish garrison has gone; in the quiet, childlike manner of the country people, that is so subdued that it is almost listless until you mention that national fetich, Cuba libre. Then a sudden change takes place, and your weary, cast-down

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peasant is on fire. It is his hour of worship.

The Cuban never appears to better advantage than in these moments of illumination. All the religion, all the wrongs of his race, all the hazy hopes of the future, flash into his face as he tells you of the glories of "Patria."

One night, in our camp in the wilderness of the north coast, while in hiding from a Spanish column, a Cuban captain volunteered a song. He was a simple, strikingly handsome man, who had never been outside of his own district of Remedios. Raising himself on his elbow in the yerba, he pushed back his panama hat and sang the national hymn "Bayames." He looked up at the stars shining down through the soft haze of a Cuban night, his breast rose and fell as his fine tenor voice rose to that old, long cadence "Moriar por Cuba vivir"—the song that Spain could never kill. No one spoke for some minutes after the captain had finished, and then a grizzled old correspondent of a London paper broke the silence with—"Jean de Reszke was never like that."

Yes. There may be several incipient De Reszkes in Cuba to-day, but there certainly are no Gambettas or Gladstones.

The unfortunate part of this blending of Patria worship and fanaticism is that it results, in the Cubans' minds, in an absurdly exaggerated idea of the importance and power of their country. Politically, Cubans are insanely conceited. Many of them sincerely believe that the war would have ended just as quickly without the slightest aid from the Americans. Although the fortunes of the insurgents were never, in the entire course of the war, at so slow an ebb as when war was declared between Spain and the United States, it was almost impossible to make any Cuban chief admit that he needed any further American assistance than a few rifles and cartridges.

"But how can you ever hope to overcome the Spanish army without having more men?" I have asked dozens of them. I never have found one able to give a satisfactory answer. They would usually shrug their shoulders and say, "Yes, but we are Cubans!"

They go a step further in their political thinking, and believe that Cuban Patria is a shrine at which it is a privilege not only for Cubans but for foreigners as well to worship. Many Cubans actually think that they conferred a favor on Americans as lovers of liberty in allowing them to fight in their behalf. This may sound like an extreme statement, but it is true nevertheless.

A strange, wild fanaticism pervades Cuba to-day. It finds a parallel only in the atmosphere in which Mazzini wrote his first essays on European liberty. A Cuban lawyer who enjoys a large practice in Havana, who was formerly of the Spanish Cortes, and who is widely known throughout the island, told me seriously that the time might come in the not distant future when Cuba would be the ruling power of the Western Hemisphere. "England is only a small island," he said, "and yet she rules a large part of the earth's surface. The island of Cuba is far more productive and can support a larger population. In beginning to govern ourselves we have the benefit of the experience of the entire civilized world in liberty. The mere fact that the United States is larger than Cuba does not make her greater. I should not be at all surprised to see the day when all America will recognize our superiority."

This is the kind of sophistry that one hears on cafés and on street corners. It evidences an unbounded confidence in the future of that country, but absolutely none in any rational means of attaining the end.

It has always seemed to me that this national conceit is at the root of the national ingratitude. If it is a privilege to die for "Patria," why should any man be thanked for doing it? For it cannot be denied that, while there are some notable exceptions like Calixto Garcia, Cubans are, as a rule, one of the most ungrateful peoples on earth. A Cuban General told me, shortly after the protocol was signed, that every thinking man in the United States must be forever grateful to Cuba for permitting his countrymen to fight and die in the cause of liberty. The idea of any reciprocal feeling on the part of the nation that had been liberated never seemed to occur to him for a moment.

Whatever American military government does for the improvement of the island in the way of better sanitary condi-

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tions, better tariff or telegraphs, the Cuban accepts as his natural right. He is even sometimes inclined to speak a bit patronizingly of "Los Yankees" as good-natured blunderers who mean well, but whose intelligence is far below the Cuban standard. From motives of policy and politeness Cuban assemblies and politicians often make a great show of publicly thanking American officials for their work in their behalf, but every one who knows the Cuban people knows that down in the bottom of their hearts there is no real gratitude, only a hope that Americans will soon receive enough thanks to leave them forever.

Another factor in the Cuban's ingratitude is his short memory. His past has been a kind of nightmare-broken sleep. It is natural that he should desire to forget it. His national life is just beginning. He is feverishly alive. He studies and dreams of the future. The national result of the wild seethings of the political caldron in which his island has been living is a tendency to judge men entirely by what they do to-day, and never for a moment to think of what they did yesterday. It used to be a sort of aphorism with Spanish officials in Cuba, when speaking of the incorrigible Cuban, to say that he possessed all of the Spaniard's faults and none of his virtues. But the aphorism did not tell the truth. Whatever the Cuban race may have been in some previous stage of evolution, their characteristics to-day are very different from the Spaniard's. The Spaniard, almost to the point of national insanity, believes in himself; he thinks that whatever the Government of Spain does is right, and that the greatest sin which any Spaniard can commit is to question its motives or its mandates. He has an ostrich-like way of sticking his head in the sands of mediæval self-complacency and saying, "Because I cannot see any sense in modernity I do not believe that it exists." He keeps on blundering with a kind of obstinate bravado. He is satisfied with himself, and cannot understand why everybody else should not be. As General Gomez once said to me in his camp in the Manigua, just after the outbreak of the war, "Spaniards are quixotic fools. They are just fools enough to believe they are always right." The Cuban is almost the reverse of this; he believes that just about everything that any one does in his country is wrong, and he strives against it. He is nervous and unsettled in all his political beliefs; he eulogizes one day and denounces the next.

The two most glaring national sins with which Spaniards have always charged the Cubans are lying and laziness. A superficial acquaintance with the Cubans obtained from a casual visit to the larger towns of the island is likely to confirm the accusation; but a more intimate intercourse with the Cuban in the country, where he is at his best, will disprove it. It is undoubtedly a fact that the truth is not told in all the beauty of exactness in Havana as it is in Anglo-Saxon communities; but the men who do the falsifying think that they are telling the absolute truth, and themselves believe every word of the wild statement they make. That is the strange part of it. Their mental vision is so distorted and their range so circumscribed that they see things as they would like to have them, not as they are. They jump at insane conclusions. Their imagination and prejudices fill in gaps between trifles that make mountains and volcanoes out of molehills and deserts. As every man knows who has ever tried to gather facts from among them, there is hardly a Cuban living who can distinguish the line where rumor ends and fact begins. The result is, so far as a story is concerned, perhaps about the same as willful lying would be, but the motive behind it is very different. There is a time coming when the caldron will stop boiling over and Cubans will settle down and think rationally; when they will tell a story calmly and dispassionately.

The Cubans have implicit faith in the lies they tell. They have fought for them, and in many cases died for them.

No one now believes that Dr. Zertucha betrayed Maceo in that wild dash across the trocha, and yet the story of his Judas-like treachery, told in detail in Havana by fanatics who believed it, turned hundreds of lukewarm Cubans into patriots.

In matters where their prejudices are not called into play, Cubans are, as a rule, honest and truthful. They are not at all shrewd bargainers. The ease with which Spanish sugar and tobacco buyers cheat the Cuban farmers is proverbial. When

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a Cuban makes an appointment with you, he invariably keeps it. He is likely to be angry if you do not do the same. If a Cuban makes a statement about anything he has to sell, he dwells quite as much upon its defects as upon its advantages. In fact, he is so indifferent that he is quite apt to leave you with the impression that you will have to go elsewhere before you can make your purchase.

In the cities, almost all the merchants, the clerks, and every one connected with commercial enterprises are Spaniards. At first glance this fact tends to confirm the oft-stated Spanish opinion that Cubans are too lazy to work. But, as I have said before, Cubans have for generations been tillers of the soil. Up to 1894 Cuba was the greatest cane-sugar producing country in the world. She has far outstripped any of her rivals. At the beginning of the century Jamaica produced more sugar than Cuba, but to-day British Jamaica, under the best of colonial governments, has practically gone out of the sugar business. Its sugar estates are in ruins. Refining machinery that cost thousands of pounds is sold for old junk. Ask any Jamaican why this is, and he will tell you that "we had to give up when the Cubans once took it into their heads to go into the sugar business." Who has developed and built up this industry that is the principal source of the wealth of the Pearl of the Antilles, developed it, too, in the face of petty taxations and vexations such as only the Spanish Government is capable of? Who but the "lazy Cubans"?

Cubans are naturally generous to a fault, and there is an ingenuousness about their generosity that is delightful. No matter how poor and wretched a Cuban countryman may be, he never seems to think he is doing anything in the slightest way creditable in sharing with a hungry stranger his last measure of coffee or his last piece of bread. He does it as a matter of course, because he has yet to find one of his countrymen who wouldn't do as much for him. I have never yet seen a single Cuban in the country, of any class, who would not offer you something to eat if you happened to be in his house about mealtime, or who would not feel highly insulted if you offered him money for the last bit of food he had in the world.

Cuban family life is usually exceptionably happy. It is a custom of the country for husbands to take their wives with them to many places which Anglo-Saxon civilization would proscribe. A Havana man has scarcely any more objection to sipping Benedictine with his wife in a public café than he would in his own home. Among the younger Cubans there may be many romantic, duel-fighting, gay Lotharios, but they marry early in life, and, with very few exceptions, are kind to their wives and families forever afterwards. "We do not need divorce laws here," a lawyer in Havana said to me one day; "Cubans get along too well with their wives to ever make any legislation of that kind a necessity."

Innate cruelty of the Spanish variety, that enjoys the torture of animals, is no part of the Cuban character. It is the Gallejo teamsters from Spain who beat their poor little mules to death in the streets of Havana, not Cubans. A few years ago a Humane Society was started in Havana to stop the awful cruelty to dumb beasts. It failed because the Spaniards said that, inasmuch as its members were all Cubans, it must be some kind of a conspiracy against the government.

Chief McCullagh and the officials of the newly formed Havana police force have rejoiced in the fact that the blotters of Havana police stations showed such a very low percentage of crime during the troublous time of the beginning of reconstruction. But it is a mistake to infer that there are fewer criminals in Cuba than anywhere else. The kind of crimes are of a very different sort from those with which Americans are familiar. Drunken rows and "disorderly" conduct are almost unknown; embezzlement, the more complicated forms of stealing, and even burglaries, are also rare. But, on the other hand, attempted assassination for personal or public revenge, and all kinds of secret conspiracy for causes which it is almost impossible for any Anglo-Saxon mind to grasp, are very common.

The sin of drunkenness is not one of Cuba's faults. There is probably no city in the world where so much strong liquor can be obtained for so little money as in Havana, and yet an intoxicated man reeling along the streets is never seen. Men drink cognac from infancy, just as they do coffee, and they never seem to want

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it to excess. When a Cuban countryman wants to have "a good time," he does not, in American style, come to the nearest city and proceed to drink until he cannot stand up but instead he attends a political meeting of some semi-secret organization, where he sits for hours applauding fiery orators whose eloquence consists very largely in denouncing somebody else.

What will the Cubans of the future be? Will they melt into the Nation "that intervened," and have only their olive skin to indicate that they were not always Americans? or will they develop into a separate race, in which American firmness and directness will blend with the intensity of the tropics? This question time only can answer.

Cost and Consecration

By William De Witt Hyde

President of Bowdoin College [1]

And David longed, and said, Oh that one would give me water to drink of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: shall I drink the blood of the men that went in jeopardy of their lives? therefore he would not drink of it.—2 Samuel xxiii., 15-17.

AMID the rough realities of Cripple Creek or Klondike one often sees gleams of heroism for the like of which, amid the refined conventionalities of Fifth Avenue or Beacon Street, one would look long in vain. Civilization and culture, indeed, have a heroism of their own; but it is modest and retiring, and it takes a practiced eye to discern the face of it behind the veil. In primitive communities, on the contrary, virtue and vice alike stand out so plain that he who runs may read. This text relates a scene from the lives of the outlawed adherents of an outlaw chief. We must not idealize these men because their deeds have been enshrined in Holy Writ. In fact, the Scripture record, rightly read, permits no pious illusions as to the sort of men who gathered in this camp. Here is the list: Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto David; and he was captain over them: the very classes, you perceive, who flock to the standard of a Catiline or a Coxey. Yet out of the rude camp of these rough men there flashes forth the essential splendor of all chivalry and all nobility. The chief longs for a drink of the water of the well which used to quench his childhood's thirst, but which is now within the lines of the Philistine camp. It is a mere passing whim, a bit of human sentiment. It is a wish, not a will; a yearning, not a command. Yet, to gratify that whimsical wish, that sentimental longing, three mighty men cut their way through the hostile lines, and at the risk of their lives bring back the wished-for water. Then comes David's great response. He will not drink the water, but pours it out unto the Lord. "And he said, Be it far from me, O Lord, that I should do this: shall I drink the blood of the men that went in jeopardy of their lives? therefore he would not drink of it." To give one's life is a noble thing. To recognize the sacredness of the gift, and to receive it worthily, is a higher, rarer form of nobleness. It is by this high standard that I invite you to measure yourselves. The sacredness of the things that are bought with human life, and the way a true man treats them—that is my theme.

You all admire David for refusing to drink the life-blood of his friends. You would despise him had he drank it. You all feel sure that you would have done as he did, in the same circumstances. Well, admiration at long range is good. But I must press home the harder question, What are you doing in actual conditions which involve the same essential principle? This simple story from the crude conditions of primitive warfare is to serve as a clue to the intricate labyrinth of modern social life. For these modern social conditions are ever offering to us the life-blood of our fellows; and the souls are rare that have the heroism to put the costly cup away; still rarer the souls who combine with this heroism the

[1] Preached in Plymouth Church, Brooklyn, Sunday, March 5, 1899.

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wisdom to make of this precious cup an acceptable offering to the Lord. Let us, then, apply this principle to four aspects of our life: wealth, pleasure, politics, faith.

First, Wealth. Do you realize how much of human life there is stored up in what we eat and wear and spend and use? Food and raiment, fire and light, shelter and rest, are bought for us by the exposure of the lone shepherd on the mountainside, the weary weaver at her loom, the weather-beaten sailor before the mast, the engineer driving his train against the storm, the miner in the bowels of the earth, the woodsman in the depths of the forest, the fisherman off the foggy banks, the plowman in the monotonous furrow, the cook drudging in the kitchen, the washerwoman bending over the tub, and the countless host of artisans and teamsters and common laborers who form the broad, firm base on which our civilization rests.

Because of this high human cost of material goods, all waste is wickedness, all ostentation is disgrace, all luxury that is not redeemed by uses to be explained later is criminal. The food or raiment that you waste is simply so much human toil and sacrifice which you by your wastefulness render null and void. The wealth and state you ostentatiously display simply show the world how much of the vitality of other men and women you burn up in order to keep your poor self going. To boast of riches, to take pride in luxury, is as though an engine should boast of the quantity of coal it could consume, regardless of work accomplished; as though a farm should be proud of the fertilizer spread upon it, regardless of the crop raised in return. What is the real nature of the idle rich? Precisely what do they amount to in the world? To eat the bread that other men have toiled to plant and reap and transport and cook and serve; to wear the silk and woolen that other women have spun and woven and cut and sewed; to lie in a couch that other hands have spread, and under a roof that other arms have reared; not that alone—for we all do as much—but to consume these things upon themselves with no sense of gratitude and fellowship toward the toiling men and women who bring these gifts; with no strenuous effort to give back to them something as valuable and precious as that which they have given to us: that is the meanness and selfishness and sin and shame of wealth that is idle and irresponsible. Against riches as such no sane man has a word to say. Against rich men who are idle and irresponsible, against rich women who are ungrateful and unserviceable, the moral insight cries out in righteous indignation, and brands them as parasites, receiving all and giving nothing in return; in the language of our text, gulping down the life-blood of their fellows, without so much as a "thank you" in return.

That brings us to the old question, Can a rich man enter the kingdom of heaven? Assuredly, yes. All things are possible with God, and to right-minded men. It is, indeed, harder for a rich man than for a poor man, for obvious reasons. Being a Christian, or entering the kingdom of God, simply means that, instead of setting up yourself and your possessions as ends in themselves, you shall make yourself, and all you have, organic, functional, instrumental, serviceable to the great and glorious purposes of God, for the welfare and blessedness of men. And the more you are and the more you have, the harder it is to bring yourself and your possessions into this organic and functional subordination to the will that makes for human happiness and social virtue. But just because it is so hard, therefore it is all the more glorious. The rich Christian is God's finest masterpiece in the world to-day.

The man whose office is a pivot around which revolve in integrity and beneficence the wheels of industry and commerce, affording employment and subsistence to thousands of his fellows; the woman whose home is a center of generous hospitality, whence ceaseless streams of refinement and charity flow forth to bless the world; the person whose leisure and culture and wealth and influence are devoted to the direction of forces, the solution of problems, the organization of movements which require large expenditure of time and money—these men and women who are at the same time rich and Christian, these are the salt of our modern society; by such comes the redemption of the world; of such, no less than of the Christian poor, is the kingdom of

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heaven. No honest man grudges these Christian rich their wealth. It matters not whether their income is five hundred or fifty thousand a year. The question is whether the little or the much is made organic to the glory of God and the good of humanity. And the greater the amount of wealth thus organized and utilized, the greater the glory and the larger the good. That is what it means in terms of wealth for the modern man to refuse to drink the precious water from the well of Bethlehem, and to pour it out unto the Lord.

Second, Pleasure. Pleasure is Nature's premium on healthy exercise of function. The more of it the better. There is no asceticism about the Gospel of Jesus Christ, though his followers have often tried to tack it on. We all like pleasure, and are not ashamed to own it. Not suppression, but fruition, is the ideal of our nature. The modern world agrees with Beecher when he says, "My conception of religion is to let every faculty effulge, touched with celestial fire." The Son of man came eating and drinking and rejoicing, and shedding joy and gladness wherever he went. And the man who catches his spirit will find his own life more and more full of happiness. And I mean by that, real, live, human happiness; not the pale, sickly counterfeit that lights up the countenances of emaciated hermits and psalm-singing pietists. Whatever ministers to the exaltation of body or of mind, whatever stirs the blood and quickens the pulses and thrills the nerves, is so far forth a good to be desired. There is not a bad appetite or passion in our nature, unless perversion makes it so. Our bodies are good; and every physiological function is good, and the pleasure that comes of it a thing to be rejoiced in as the seal of vigor and vitality. Our minds are good; and all the joys of mental exercise are glorious witnesses to the divine image in which we are made. Our heart's loves are good, and tender ties that bind us together in families and friendships and mutual affections are the best gifts of God to men.

There is, however, one condition of all noble pleasure. You must not buy it with the life-blood of your fellows; you shall not purchase it at the cost of human degradation. The attempt to regulate pleasure and amusement by rule is mischievous and futile. The attitude of many good people toward cards and billiards, the theater and the dance, is a concession to the devil of things that are altogether too good for him to monopolize. All these and kindred things are good, provided you do not pay too high a price for them. When billiards or cards are used to undermine the foundations of honest industry in a fellow-man; when they are used to make one man's gain conditioned on another's loss; when they divert the wages of the breadwinner from the support of his family to the till of the gambler or the saloon-keeper, then these things, innocent and beneficent in themselves, become heavy with the weight of human misery, black with the odium of human degradation.

The beauty of the human form, and the charm of graceful movement, when wedded to expressive speech or entrancing song, are sources of the noblest and keenest of our delights. Against opera or drama no lover of his fellows has a word to say.

When, however, for the spectacular embellishment of the performance, woman is asked to put off that modesty which is her robe and crown, when the accessories of the exhibition are such that you would be unwilling to have one dear to you take part in it, then you are buying your pleasure with the red blood of a human heart and the stained whiteness of a sister's soul—a price no true man will let another pay to procure for him a passing pleasure.

The real reason why a true-hearted, noble man cannot walk in the ways of licentiousness is not the selfish fear of physical contamination or social reprobation. It is because he cannot take pleasure in the banishment of a daughter from the household of her father; in the infamy of one who might have been a pure sister in a happy home; in the degradation of one who ought to be a wife, proud of the love of a good man and happy in the sweet joys of motherhood. On this point our social standards are still barbarous and our moral insight undeveloped. The man who has eyes to see these things as they are; the man who can realize the cost of shame and degradation to others which they involve; the man who can see this and still seek pleasure there, is a man whose moral affinities are with the bygone

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brutality of the Roman populace that found delight in seeing gladiators die; with the slave-drivers who forced human beings to labor with the lash. I care not how high such a man may stand in social circles. He is a man with a cold, hard, cruel, callous heart; a creature capable of finding a beastly satisfaction in drinking human blood. He has no part nor lot in the true nobility which flashed forth in the splendid deed of David, and finds its highest consummation in the pure, strong, loving heart of Christ.

Can pleasure, then, like riches, be redeemed, and made an acceptable offering to the Lord? Is there a heaven for the pleasure-seeker and the pleasure-giver, as well as for the rich? Most certainly. Normal pleasure is the counterpart of healthy function, and blesses the giver no less than the recipient. The practice of any worthy art is ennobling, and gives more pleasure to the artist than to the looker-on. The actor, the singer, the painter, the poet, is not degraded, but uplifted, by the joy he gives. When you sail the seas or explore the wilderness, you make the skipper or the guide the sharer of your joys. And so with all the pure domestic and social pleasures that enrich the life of man. The test is so simple and clear that a fool can't miss it; though a knave may. Is the act that gives you pleasure at the same time, all things considered and in the long run, counting all the costs and consequences, a source of permanent pleasure and well-being to the other persons who are affected by it? The pleasure that fulfills this test is an acceptable offering to the Lord. All other pleasure is an abomination in his eyes. Searching and severe as this test is, there isn't a particle of asceticism about it. It simply asks you to do to others as you would that they should do to you, or to those whom you love best. That is what it means for us to make our theaters and places of amusement, our recreations and our pleasures, an offering to the Lord.

Third, Politics. Of all the freely flowing waters of our modern civilization, there is no portion which has literally been brought to us at such risk of life and cost of blood as our political liberties and civic institutions. From Marathon and Salamis, from the Netherlands under William the Silent, from the British sailors who fired the Spanish Armada, from Cromwell's Ironsides at Marston Moor, from the Plains of Abraham, from Bunker Hill and Bennington, from Quebec and Saratoga, from Trenton and Yorktown, from Shiloh and Antietam, from Gettysburg and the Wilderness, from all the brave souls who have risked their lives for liberty and law, for justice and humanity, we receive to-day the blessings they bought us with their blood.

To drink of these waters unworthily means that we receive our liberties and institutions as a mere matter of course, with no sense of gratitude to God and the brave men who gave them to us. It means that we use the greatness of our country as a means to our petty, private ends. It means that we seek for ourselves, or help secure for others, offices and emoluments for which we or they are unfit. It means that by our indifference or preoccupation with our private affairs we permit others to do what we would be ashamed to do ourselves. It means that we find it, on the whole, cheaper and more economical to endure a worse government and pay a heavier tax rather than bestir ourselves to do our part toward securing efficient administration and honest government. It means that we acquiesce in corruption in elections and favoritism in appointments, and legislation by private purchase and irresponsible influence.

Now, we all tolerate a great deal of this wrong-doing; we all drink these dearly bought waters unworthily, because in times of peace and plenty the evil consequences of our misdoing are obscured. The taxes levied by public authority are a little heavier; the assessments imposed by party bosses are a trifle higher; the streets are a little filthier; life and property are a little less secure; the owners of franchises pay a little bigger dividends and the laborer pays a little more for his water and light and transportation; disease is a little more contagious, and the death-rate a little higher. But these evils are distributed over such wide areas and such long periods, and fall on such vast multitudes of people, that the individual scarcely feels or notices his added share. Even a War Department in time of peace and plenty may be administered on principles of personal patronage and private profit and political pull, and no great harm

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is manifest. It is, however, one of the few advantages of war that it puts men and principles to the test, and with its keen-edged sword cuts out their unrighteousness and rottenness so cleanly that all men may see and understand. Then we see what privilege and pull and spoils and incompetence and inefficiency mean, not in vague, general terms, but in terms of starvation and inefficiency and disease and death. It is a wholesome thing that, now that our brief war with Spain is over, we have not a particle of animosity or resentment against the poor Spaniards who stood up at their posts and fired their bullets bravely at our breasts; but that the men whom we find it hardest to forgive are those who failed to send up to our own brave soldiers at the front, or even in their camps, the reasonable requirements of health and healing, of vigor and efficiency. The men the Nation blames most bitterly to-day are those who, in places of great responsibility, where the lives and hopes of thousands of men and families, as well as the Nation's fortune and honor, were intrusted to them, had the audacity to hold these tremendous responsibilities in their hands, and then, to use the mildest term the whole vocabulary of whitewash affords, failed to grasp the situation in which the lives of these men and the fortunes of the Nation by their authority were placed.

If any great, lasting good shall come out of this late war, it will not be the speedy humiliation of Spain which every one foresaw; not the sudden acquisition of remote possessions which no one had anticipated; it will be the recognition of the truth that the man who puts himself, or helps to put others, into positions of public responsibility for which he or they are unfit, is guilty of the only form of treason a great republic has to fear.

What, then, is it to drink worthily the water of our dearly bought liberties and institutions? It is simply to fit ourselves, and to hold ourselves in perpetual readiness, for the highest service to our country which we are capable of rendering; and to see to it that unfit men are not allowed to crowd out their betters from the responsibilities of public service. Let each man, to the full extent of his ability and influence, do these two things, and he will do his part to solve the still unsolved problem of republics; he will drink worthily, in this important sphere of politics, the precious water of the well of Bethlehem.

Fourth, Faith. The spiritual faith which comes to us to-day free as the water of the well was once red with martyr's blood. Through the great company of missionaries, martyrs, confessors, apostles, who were persecuted and put to death for their fidelity, we trace this faith back to the Christ who was crucified because he brought it to a mercenary, hypocritical, and hostile world. Jesus found the world believing in a pompous potentate who would exact the last farthing of debt from his abject and superstitious subjects. He gave the belief in a loving Father who seeks the good of all his children. Jesus found men believing in the God of the Pharisee—the God of people who think themselves better than their neighbors. He gave us the faith in the God of the lowly and the penitent. The world was seeking salvation by hardness and force. He brought them salvation through gentleness and mercy. The world believed in a taskmaster and a lawgiver. Jesus showed himself our Saviour and our friend. Jesus found cruelty, and left kindness; Jesus found lust, and left purity; Jesus found pride, and left meekness; Jesus found oppression, and left liberty. The hard, cruel, coarse, brutal, selfish, sensual world to which he came was loth to give up its hardness and greed, its sensuality and its hypocrisy. Jesus nevertheless carried his gospel of love and kindness and purity and truth right into the very camp of the scribes and Pharisees, the hypocrites and pretenders, the extortioners and tyrants. In rescuing the water of a sweeter, purer, lovelier life from the camp of these Pharisees and priests, Jesus not only risked, he actually laid down, his life. They indeed killed him, but he broke in pieces the cruel creed, the mercenary rites, the pretentious hypocrisy with which they had fenced in the well of spiritual life, and made free for all men evermore the divine forgiveness of the penitent, the divine strength for the weak, the divine sympathy for the poor, the divine comfort for the troubled, the divine kingdom for the humble, the divine blessedness for the pure in heart. Theories of atonement may come and go; the great historic fact

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remains that Jesus found a world of lust and cruelty and hypocrisy and hate; that he attacked those powers of evil with all his might; that, in consequence, the evil forces of the world, the hypocrites and tyrants and extortioners, envied and hated and scourged and crucified him. Hence it is not a mere theological theory, it is a plain historic fact, that he bore the sin of the world in his own body, and bought the world's emancipation from it with his blood.

Hence for us to live the life of pride and sensuality and selfishness and sin is not only to be guilty of doing these wrong things. For us to live the life of sin when he has won for the world the life of love and service, for us to sink into the sensuality of brutes when he has shown us our fellowship with God; for us to do these things to-day, is to throw away, so far as it is in our power, the costly benefits which he has purchased for us; it is to drink unworthily the water of the well of Bethlehem; it is to make the sacrifice of Christ for us and for the world, so far as we are concerned, of none effect. It is to let him live and die for us, and then to go on in our sloth and selfishness as if nothing had happened, and no solemn and sacred obligation rested upon us to receive it worthily.

And to make this water of life which Jesus purchased with his blood an acceptable offering to the Lord—that means for you and me that we shall let the precious life of purity and kindness and gentleness and courage and love, which he brought to the world, come into our hearts, transform our lives, and go forth from us to help and bless mankind.

The noble life, or, what comes to the same thing, the Christian life, you see, is a very simple thing. It consists in rising above the petty selfishness and meanness of our individual, animal nature, and making our possessions, our pleasures, our politics, our faith, functional in the greater organism of society for the accomplishment of that will of God which seeks the good of man. This noble life is open to us all; and yet no man may carry into it a single penny of his wealth, a single indulgence of his appetites, a single department of his work, a single article of his creed, which has not first been offered up in service to the higher will of God and the larger good of man. Failure will be forgiven, mistakes overlooked, sins pardoned, repentance accepted, until seventy times seven, if only the noble purpose is really in the heart. The purpose, however, must be there. And that, too, not in a vague, general, sentimental way. It must be there as a definite and earnest purpose to bring just such concrete things as money and pleasure and study and politics and society and business into functional subjection to this will of God which serves the good of man. Without such a ruling purpose controlling the concrete conduct of daily life, no man can live the noble life, no man can cross the threshold of the kingdom of God, no man can enter into the glorious fellowship of brave and chivalrous men, no man can be a follower of the great and glorious Christ.

These conditions are indeed hard; harder for the rich than for the poor; harder for the strong young man full of vigorous physical life than for the feeble and the weak; harder for the man of position and influence in a busy city than for the hermit. But the greater the difficulty the greater the glory. And I know not by what authority I should offer you the noble life on cheap and easy terms. To be a Christian is not easy; character is not to be bought at a bargain; and you who know the severe terms on which excellence in business or professional life must be purchased will not expect to gain Christian character without strenuous effort and serious sacrifice. I tell you frankly that to make your money, your pleasure, your politics, and all the other relations of your daily lives functional in the great purpose of God for the blessing of mankind is a very much harder and severer thing than luxury and indulgence and indolence. And it is just because it does call for this heroism and self-sacrifice that I commend it to you with confidence.

Let us, then, make David's noble deed the touchstone of the worth of our wealth, the purity of our pleasures, the righteousness of our public service, and the vitality of our faith. Let us betake ourselves anew to the Christ in whom this nobleness, which flashed forth for a brief moment in the rude life of David, found constant and unwavering expression. Let

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us use the spiritual aids without which no man can lift his life to this high plane, still less maintain it there. Let us conquer one by one the details of daily living, and win them over from servitude to our selfish and sensual desires, into the glorious liberty of that kingdom of God which is the commonwealth of man.

Books and Authors

Trevelyan's American Revolution [1]

This promises, if future volumes are equal to the first one, to be a classic in English history, and a recognized authority on both sides of the Atlantic upon the theme of which it treats. It is distinguished from most histories of the American Revolution with which the American reader is familiar, because it treats this war as a civil war. We are wont to think of it as a conflict between Englishmen and Americans. But, in truth, in 1766 there were no Americans. America was born out of the Revolution, which was a war between Englishmen and Englishmen. Horace Walpole, Lord Chatham, Charles Fox, all regarded war with America as a civil war "in which no man was justified in ranking himself against those whom, in his conscience, he believed to be in the right." Walpole could not understand how an Englishman could exult over the defeat of his countrymen when they were fighting for liberty. Thus the battle fought by armies in America was fought by orators and constituencies in England; Hancock and Adams were not more earnest defenders of the liberal movement on this side of the water than were Burke and Chatham and Fox on the other side. And this English aspect of what was really an English civil war, as much as the one between the Puritans and the Cavaliers, and with much the same issues involved, is brought out in Sir George Trevelyan's history with great clearness.

It is equally clear that the war was not primarily one for independence. It became so in the progress of events; but the Declaration of Independence was not made until some time after the war began. In truth, the demand for independence grew out of the war, not the war out of the demand for independence. Nor was it fought primarily to maintain the doctrine, No taxation without representation, on the one hand, nor the right to tax without representation, on the other. Samuel Johnson's "Taxation No Tyranny" did not go to the root of the matter at issue in the American Revolution. Mr. Burke's famous "Speech on American Taxation" makes this clear; it is made equally clear by more than one event narrated in this history; such, for example, as the proffer of Benjamin Franklin "to pay the East India Company for their tea on the security of his private fortune," or the futile offer of Lord North, scornfully rejected by Charles Fox, "that any American colony in which the Assembly consented to vote money for certain stated purposes should be exempted from the liability to be taxed by the British Parliament." The real issue, and Sir George Trevelyan's history makes this clear, was whether the government of the colonies should be administered for the benefit of the governors or the governed; the conflict was between the people and a very corrupt bureaucracy. George the Third might have consented to repeal all the taxes, as he did consent that most of them should be repealed, and still the Revolution would have gone on; it is probable that the taxes might have been levied with small objection if the moneys raised had been well and wisely expended for the benefit of the colonies on which they were imposed. In the language attributed to Dr. Fothergill, the great folks regarded the colonies as only "a large field in which to fatten a kind of worthless parasites;" and this his judgment is abundantly justified by detailed facts given by Sir George Trevelyan. That this was the real issue in the American Revolution is sufficiently indicated to the careful student by the mere reading of the Declaration of Independence itself, the burden of which is, not that the right of self-government has been denied, nor that taxes have been levied without representation, but that the

[1] *The American Revolution. Part I.: 1766-1776.* By the Right Honorable Sir George Trevelyan, Bart. Longmans, Green & Co., New York.

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government against which the colonies have at last revolted has been a selfish, unjust, and tyrannical one.

Sir George Trevelyan makes no concealment of his sympathy with the American party in this struggle. His estimate of George III. is not much higher than that of Thackeray, and he has small respect for either the statesmanship or the courage of Lord North. His exposure of the political corruption of the bureaucracy of the close of the eighteenth century is merciless but passionless, and from his pages one derives much the same impression concerning the moral standards of the latter half of that century as from those of Lecky. It is impossible to read this volume and not see that the defeat of the bureaucracy was the salvation of England, and that its success in the American Revolution would have been only one degree less disastrous to England's future welfare than would have been the success of the Cavaliers in the reign of Charles I. At the same time, the author's portraits of Gage, Howe, and Burgoyne are eminently fair and in some respects attractive. His pictures of the skirmish at Lexington, the battle of Bunker Hill, and the siege of Boston show graphic power in depicting military events, without that dramatic power which, as in Carlyle for example, sacrifices something of confidence in the trustworthiness of the narrative in securing intensity of interest.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending July 14. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND POEMS

Mr. Hayden Carruth has a fair claim to be regarded as the coming American humorist. The little extravaganzas in *Mrs. Milo Bush and Other Worthies* are whimsical, original, and laughter-stirring. (Harper & Brothers, New York.)

Gerhart Hauptmann's *The Sunken Bell*, put into English verse by Charles Henry Meltzer, is published in a decidedly pretty volume by Mr. R. H. Russell (New York). On the stage as well as in reading, this poem-play, or "fairy-play," as Hauptmann called it, takes deep hold of the imagination. The translator, in his prefatory talk about Hauptmann and this play, works out for it a simple theory of symbolism, the final outcome of which is that its gospel "would weld the forgotten truths of a pure, primitive Christianity with the sweet teachings of a serene Paganism"—a fairly satisfactory generalization, although the basic truth is that Hauptmann (as Mr. Miller elsewhere says, in effect) is neither a teacher nor a philosopher, but only a great artist, a true poet and a dramatist; "his insight into the dark mysteries of the human heart is deep, his sympathy with all his kind is wide, his art rings true."

Sea Drift, by Grace Ellery Channing, is a little book of much worth. If at times her manner does not seem altogether sure, there are many times when it does, and the matter, the motive, the ideals, are lofty indeed. Such poems as "Who Go Down to Sea in Ships," "Wings," and, above all, "Be Satisfied," are sure of tenacious lodgment in the reader's mind. There is a frankly feminine touch through all the poet's work. More than once a suggestion of Mrs. Browning comes to mind. (Small, Maynard & Co., Boston.)

TRAVEL AND BIOGRAPHY

The Servian Prince who rejoices in the name of Bojidar Karageorgevitch and is the author of *Enchanted India* is of a somewhat expansive and poetical temperament. He sees in India chiefly that which charms the eye or excites the imagination. His book contrasts sharply with the lately reprinted newspaper correspondence of Mr. Kipling, and it is a special pleasure to turn from the one book to the other. The Prince, however, is able to get his foot on solid ground when he chooses, and, apart from poetry and sensuous delight, can describe forcibly what he sees. (Harper & Brothers, New York.)

Old Litchfield, once a trade center, now a favorite summer resort; once the fourth town in Connecticut in respect to population, and still high in comparative immunity from undesirable inhabitants, has set an example worthy to be followed. In *The Litchfield Book of Days* (illustrated) is given under the successive days of a year an entertaining series of the historical, biographical, and literary reminiscences

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of the town. These are not of merely local but also of National interest, the names of not a few distinguished Americans being connected with Litchfield by birth or residence. Here was the home of the Beecher family, here John C. Calhoun studied law in the oldest of American law schools, here were born Oliver Wolcott, Hamilton's successor in the Treasury Department, John Pierpont, preacher and poet, Charles Loring Brace, and Horace Bushnell. The varied assortment of historical facts, personal incidents, anecdotes, and wit which has been brought together by the editor, the Rev. George C. Boswell, is creditable to his diligence and good judgment. The *memorabilia* of many a town present an inviting field for similar enterprise. (Alex. B. Shumway, Litchfield.)

Under the title *From the Himalayas to the Equator*, Bishop Cyrus D. Foss, of the Methodist Episcopal Church, has collected the letters, newspaper sketches, and addresses which gave account from time to time of his official visitation of the mission fields in India and Malaysia during six months in 1897–98. The volume is appropriately illustrated, and combines with entertaining notes of travel a report both true and touching of the present condition and needs of the field of Christian work. That the work is as economically conducted as possible appears from Dr. Foss's account of how the missionaries live. (Eaton & Mains, New York.)

Mr. M. A. De Wolfe Howe is the editor of a peculiarly attractive new series of little books called "The Beacon Biographies of Eminent Americans." *Daniel Webster*, *David Farragut*, *Robert Lee*, *James Russell Lowell*, and *Phillips Brooks* are the subjects of the five volumes which have already appeared. Mr. Norman Hapgood undertakes the biography of Webster, Mr. James Barnes that of Farragut, Dean Trent that of Lee, Professor Edward Everett Hale, Jr., that of Lowell, and the editor that of Phillips Brooks. The brief compass necessitates a particularly brief treatment; but this seems to have acted as a spur to a certain terseness and brilliancy of style, specially observable in the Brooks biography. In the Lowell we gladly note that Professor Hale has his father's rare faculty of daring to be natural, and of taking the reader at once into his confidence. The editor has been happy in the selection of biographers, and it is the good fortune of summer readers that Messrs. Small, Maynard & Co. (Boston) are publishing this series at this season. The volumes are just the thing for pleasant pocket companions. They do more than languidly interest; they interest vividly; and their instruction is surprisingly comprehensive. Specially commendable features are the chronological records prefacing the text and the bibliographical list at the end. The frontispiece portraits, too, are noteworthy; it seems as if in each case the most satisfactory among many portraits had been chosen.

The new treaties between Japan and many nations, including our own, which went into effect last week, lend additional interest to what is now being written concerning that island empire, and especially to the just-published volume by Mr. Stafford Ransome on *Japan in Transition*. It is a story of the progress of the Japanese people since their war with China. Mr. Ransome distinguishes the three Japans of to-day—the Old Japan, the New Japan, and the Transition Japan. To American readers perhaps the most interesting part of the book is the author's showing of Japanese industrial systems evolved largely from American models. The attention of tourists and others will be drawn to Mr. Ransome's narration of Japanese history in connection with the treatment of foreigners. His statistics concerning education will be a revelation to most readers. Mr. Ransome declares that there are now in Japan thirty thousand schools of all sorts, with one hundred thousand teachers, five hundred thousand graduates, and five million pupils of both sexes. This means that two-thirds of a total school population receives tuition. (Harper & Brothers, New York.)

The approaching thousandth anniversary of the death of Alfred the Great has been made impressive in advance by the appearance of a compact, informative, and authoritative memorial volume. To it Sir Walter Besant contributes an introduction, and the present Poet Laureate a poem. The respective chapters on "Alfred as King," "Alfred as Educationist," etc., are written by Mr. Frederic Harrison, Bishop Brown, the Rev. Professor Earle, Professor Oman, Sir Clements

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Markham, Sir Frederick Pollock, and the Rev. W. J. Loftie. As may be expected, *Alfred the Great* gives us in succinct form just the needed information concerning his inestimable service to England in creating a navy, a parliament, a judiciary, a language. We may have felt before that Alfred was the greatest of English monarchs. We now feel that he was as well almost the one hero from whose fame as an "all-round" statesman little has been detracted by recent investigations. (A. & C. Black, London.)

RELIGION AND PHILOSOPHY

The Shepherd's Psalm for Children, by Josephine L. Baldwin, is a series of short talks on the Twenty-third Psalm. These talks are illustrated by incidents that will make the Psalm more clear to the understanding of little children, and its lessons appeal to their daily thought. (The F. H. Revell Company, New York.)

On reading the volume entitled *John and His Friends: A Series of Revival Sermons*, by the Rev. Louis Albert Banks, we deem it a most natural thing that "a very gracious revival of religion was awakened by their delivery" in the First Methodist Episcopal Church of Cleveland. While these sermons are brief, they are full of sweetness and light, and pointed to the heart with apt illustration in abundance from human experiences of manifold kinds. Occasionally one finds a theological statement that needs bettering, as the representation of Christ in his character of "Advocate" as the sinner's attorney pleading with God, instead of the encourager of the sinner himself to come trustingly to God. But it is religion, not theology, that makes these sermons winsome for the reviving of religion. (Funk & Wagnalls Company, New York.)

After reading Mr. J. Howard Moore's *Better-World Philosophy: A Sociological Synthesis*, we are compelled to transpose the hyphen, and ask for a better world-philosophy. Taking into view the concessions of some of the foremost agnostics, we are entitled to say that the great debate on the origin and evolution of the cosmos has reached a point where we are not required to spend time with any one who regards intelligence as generated by non-intelligence, and mind as the product rather than the producer of the evolution. However arduous the problem of evil be, one who characterizes the universe as "the monstrous kindergarten of an idle-pated knave" certainly does not accept the softest horn of the dilemma. In his chapter on "Race Culture" Mr. Moore has spoken more wisely to the point in demanding a check upon the present freedom of the diseased and the vicious to propagate their kind. But in holding that "it is an injury for a child under any circumstances to participate in any [competitive] game," as a provocative to egoism, he shows that fondness for extreme statements which crops out elsewhere more inexcusably, as in his sweeping indictment of millionaires and employers as all of them plunderers. Men who have grievances to air may be excused sometimes for intemperate language. But it is not common for a man who writes a book with a view to persuasive argument to fling vitriol, or to scoff at people who pray and look forward to life hereafter. (The Ward Waugh Company, Chicago.)

The Rev. Charles M. Sheldon, author of "In His Steps," has put into a booklet a short story entitled *For Christ and the Church*. It relates how the minister beat the devil by getting the members of his church and his Endeavor Society to fulfill their obligations to attend the prayer-meeting. The story is in Mr. Sheldon's characteristic vein, and a cheap paper edition, we think, might be welcomed for circulation in churches where the conditions prevail which it describes. (Fleming H. Revell Company, New York.)

MISCELLANEOUS

Whether or not the world needs a quarterly magazine costing six dollars for each number is a question that can be decided only by experiment. Lady Randolph Churchill's *The Anglo-Saxon Review* is now making the test. If it be granted that the need exists or can be created, then it must be cordially acknowledged that there is nothing lacking in the first issue of the quarterly to satisfy the critical reader. It is beautiful to the eye; its contributors and subjects are admirably selected and combined; it is well worthy in every way of a permanent place in the library. The large, light volume is a fine specimen of book-making; its morocco cover reproduces in green and gilt the

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binding of Theneto's "Vie des Homme Illustres" (1584); its photogravure portraits are delicately printed; its paper is a joy to handle; in all respects the book is, as a book, choicely made in a thoroughly dignified style. As to the contents, Lord Rosebery's article on Sir Robert Peel is not only good, but pre-eminently good—carefully thought out, written with distinction; Elizabeth Robins's "A Modern Woman, Born in 1689" (Lady Mary Wortley Montagu) is full of the charm of the eighteenth century; fiction by Henry James and Gilbert Parker, a poem by Swinburne, a tragedy in verse by John Oliver Hobbes, and an article by Whitelaw Reid on "Some Consequences of the Last Paris Treaty," are notable among the other contents. The first issue need not be greeted as "promising;" it is more than that; it sets a standard. (John Lane, New York.)

The Appletons' "Home Reading Books," edited by William T. Harris, are, as the title indicates, intended for supplementary reading. The last of the series issued is entitled *Uncle Sam's Soldiers*. This book is intended to explain the different departments of the army service, the kind of work done by each, equipment, training, etc.—all held together by a series of exciting incidents of the war with Spain. The author, Oscar Phelps Austin, is thoroughly familiar with his subjects, and illustrates his statements graphically.

Clay Modeling, by Anna M. Holland (Ginn & Co., Boston), is the result of fourteen years of teaching in public and private school work. The book is designed for teachers, and while its purpose is technical and special, it enunciates many profound educational truths. Eighteen plates give practical suggestions on graded work.

Stories of Animal Life, by Charles Frederick Holder, are based on personal experience on the Pacific coast. Mr. Holder is a lover of animal life, as his frequent sketches in these columns prove. His book cannot fail to arouse and intensify the natural love for animals that is in every child. His enthusiasm causes him to write vividly, and his animals live. (American Book Company, New York.)

Dr. William Z. Ripley's sociological studies of *The Races of Europe*, originally written as Lowell Institute Lectures, have been expanded and enriched with a really remarkable collection of graphic maps and by a still more remarkable collection of portrait types. In its present form and with its complete biographical supplement it is the greatest contribution of recent years to the literature of anthropology, physical geography, race development, race distribution, and kindred topics. The ardor and industry with which facts have been gathered are only equaled by the skill with which they have been collated and marshaled into orderly form. The book is simply and clearly written. (D. Appleton & Co., New York.)

Dr. J. M. Coulter, Professor of Botany in the University of Chicago, is the author of a work entitled *Plant Relations*. The author believes that the study of the most evident life-relations of the plant gives a fitting background for more detailed studies. Hence his volume (which is to be followed by a second) is dominated by ecology—namely, the study of the life-relations of plants. Dr. Coulter's plan seems to us a natural and a wise one. His text is clear and compact; its information is made doubly effective because of many and excellent illustrations. (D. Appleton & Co., New York.)

A third edition of that valuable book to all Shakespeare students, *A Study in the Warwickshire Dialect*, has now appeared. It is issued by the Shakespeare Press (Westfield, New Jersey). In paper, print, and binding it leaves nothing to be desired. The author of the work, Mr. Appleton Morgan, President of the Shakespeare Society of New York, contributes a special preface to this edition.

Books Received

For the week ending July 21

CONNECTICUT NEW CHURCH ASSOCIATION, NEW HAVEN, CONN.

Rendell, Rev. E. D. The Word and its Inspiration. Vol. I. $1.

GINN & CO., NEW YORK

Hazen, M. W. The First Book of Word and Sentence Work. 20 cts.

LONGMANS, GREEN & CO., NEW YORK

Stone, Darwell. Holy Baptism. $1.50.
Müller, F. Max. Six Systems of Indian Philosophy. $5.

F. TENNYSON NEELY, NEW YORK

Samelson, Moses. How to Right a Wrong.
Root, Frederick Stanley. The Tousled Hair.

THOMAS NELSON & SONS, NEW YORK

The Golden Picture Book. $1.75.

THE ROYCROFT SHOP, AURORA, N. Y.

Browne, Irving. Ballads of a Book-Worm.

S. R. STODDARD, GLENS FALLS, N. Y.

Stoddard, S. R. The Adirondacks.

FREDERICK A. STOKES CO., NEW YORK

Steffens, Josephine Bontecou. Letitia Berkeley. $1.25

BRADLEE WHIDDEN, BOSTON

Knobel, Eduard. Field Key to the Land Birds. $1.75
The Grasses, Sedges, and Rushes. $1.

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The Religious World

The Northfield Conferences

The fourteenth annual Student Conference at Northfield, Mass., was the largest ever held. A hundred and thirty-five institutions were represented. There were no less than twenty-two delegates from Canada, and twelve from Japan. Holland, Norway, Sweden, Italy, and Ceylon also sent representatives. The exquisite scenery about Northfield so impressed one of the foreign delegates as to call forth the remark that it must have been the original location of the Garden of Eden. Nearly six hundred students were present, the largest number from any one institution coming from Yale. Among the instructors and speakers were President Faunce, Dean Hodges, Professors Bosworth and White, the Rev. Dr. A. F. Schauffler, Messrs. Speer, Wilder, and Mott, and, of course, Mr. Moody himself, as presiding genius. The sessions lasted during the first ten days of this month. Following them came the Conference of Young Women's Christian Associations—also a ten-day affair. The principal speakers were President Hall, of Union Seminary, Drs. Teunis Hamlin, of Washington, and Edward Judson, of New York. This particular Conference is now six years old. On the first of August the meeting of the General Conference for Christian Workers will take place. Its sessions will occupy most of the month. Last week we remarked that the invitation to Professor George Adam Smith to speak at Northfield was a pleasant indication of breadth on Mr. Moody's part, but another Northfield invited speaker, the Rev. Dr. Pierson, writing in the Glasgow "Christian Leader," dissents from this. He says: No amount of gratitude to Mr. Moody can blind Christians to the fact that, "in extending his patronage to the higher criticism, he has gone right in the teeth of the growing force of Christian conviction. . . . Not another denomination [except the Presbyterian] in the land stands by it; all have succumbed. Its own organs, with one or two exceptions, have gone over to the foe. And now the biggest evangelical force in the land, led by its one responsible chief, throws its weight into the scale, and declares itself in favor of the new school." Mr. Moody's letter which we quoted last week is the all-sufficient answer to this.

The Caroline Islands

The Rev. Francis M. Price, missionary of the American Board in the Caroline Islands, is now in this country, and appeals for aid in a needed enlargement of his work. He fitly calls attention to the noble changes which we have already wrought in these islands. For nearly half a century our missionaries have been at work there; the result is that thirty communities, representing more than two hundred islands, are now evangelized. Each community has a native Christian teacher and his family, and a church building, in which are held the usual Sunday services, daily morning and evening prayers, and a day-school in which the primary branches are taught. War has ceased, polygamy has largely disappeared, and to a marked extent lawful marriage has taken the place of former license. The islands have now come under the dominion of Germany; they had long since been introduced to Germany by traders from the Fatherland. Recently a trader, himself not a Christian, on a visit to Ruk, attended the Sunday services. Comparing present conditions with the past, he declared, "The change is simply wonderful; I never saw anything like it." The evangelized islands lie in the Ruk lagoon, which forms the center of the Caroline group or east of it; the islands west of the lagoon are now demanding "the religion of life," as they call it. Mr. Price recommends that Ponape (east of Ruk), where, nine years ago, our missionaries were driven out, shall be reoccupied. Next he recommends the opening of a new station at Yap (west of Ruk). At the headquarters of our Ruk mission are two large training-schools for boys and girls, a schooner and other facilities for touring among the islands, and a sufficient missionary force. The Rev. Mr. Price will need nearly thirty thousand dollars in the furtherance of his plans for the Carolines and Ladrones. We

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trust that the money will be quickly forthcoming from those who have always been expansionists in the desire to transplant American civil and religious ideals to the islands of the sea.

Father Hecker's Influence

Speaking from a radical standpoint of Isaac Hecker, M. Charbonnel said in The Outlook last March that he remained really a Protestant by his homage to his own conscience—the kind of homage to private judgment which has resulted in the departure of M. Charbonnel himself from the Roman Catholic Church. As to Father Hecker, however, "it is inconceivable that a man who had on his lips the word 'criterion,' or 'touchstone,' to designate the Church's functions in regard to spiritual experience, can have meant to disown her authority." These words are taken from an article by the Rev. Dr. William Barry, in the latest number of the "North American Review." He has some interesting things to say concerning "Americanism"—which we should define as the attempt by Hecker and others to harmonize Catholic doctrinal teachings with the spirit of the age. Perhaps this Americanism has served to place certain well-known Romanists, French as well as American, in an apparently false position, for France as well as America was the battle-ground. According to Dr. Barry, the French "American ism" was a specially spurious one, constructed by taking words apart from their drift and context, and reading into them the maximum of false interpretation. As an instance, he notes that Cardinal Gibbons and Archbishop Ireland declared Isaac Hecker to have been an exemplary priest and a sound American. Hence the French manufacturers of "Americanism" asserted that these prelates proved Hecker's mysticism. To take another example, because Cardinal Gibbons, with the assent of the American Archbishops, opened the Congress of Religions at the Chicago Exposition wlth prayer, he is said thus to indicate that every religion is as good as his own. On the same occasion Archbishop Keane read a paper, in which he traced the idea of the Incarnation through various heathen cults, until it won the homage of mankind in Christ's Person. Because of this, the Archbishop is a monstrous evolutionist! Dr. Barry says that Mgr. Keane protested; "he had suffered already for his Americanism, though it was not mystical, and was simply patriotic. His brilliant career as Rector of Washington University had been brought to an end by machinations."

The Pope's Letter

It may be added that Cardinal Gibbons and Archbishop Ireland had written introductions to Father Elliott's "Life of Hecker," but they found nothing inconsistent between them and an "unreserved assent" to the papal pronouncement of last January, which condemns "Americanism." This Heckerian sort has, of course, nothing to do with the patriotic and political Americanism for which these distinguished prelates have always stood. In his pronouncement Leo XIII. affirms the unity of the Church and doctrine, the privileges and services of the religious orders, the supernatural as above the natural, obedience to authority, and the claim of Catholicity to be recognized as the only divine revelation by individuals and society. This in no way denies the great mission of America, or the fact that democracy is the new track upon which history will pursue its course. As Dr. Barry points out, it is to the honor of the Roman Catholic Church that prelates like Gibbons, Ireland, and Keane can show to the world the possibility of being at once fervent Catholics and loyal Americans. Concerning the particular "Americanism" condemned by the Pope, however, we would only add that it is an indigenous individualism inseparable from the genius of our institutions, as is proved by its cropping up even in the American Roman Catholic Church. Though Leo XIII. allows latitude "in ways of life," there must be many a radical American Romanist who will swallow with difficulty the Vatican decree that "the meaning of the sacred dogmas is perpetually to be retained, which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from, under the pretense or pretext of a deeper comprehension of them." We are not surprised that in France a Charbonnel, trying to induce mobility, and finding nothing but

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immobility, leaves the Church rather than lose what he deems his intellectual and spiritual self-respect. Romanism will not change, nor is change possible in adherence to a wooden historical consistency. Romanism is not only an exterior authority; it also holds absolute interior sway over the individual soul-forces.

Dr. Watson and the Nonconformists

Nonconformists have been criticising a recent article by Dr. Watson ("Ian Maclaren") on the religious situation in England. The article, of which we have already published a summary, appeared in the May number of the "North American Review." The sentences which have come under criticism are the following: "Many Dissenters yearly pass over from their own communions to the Church of England, because they are tired of extempore prayer, and offended by its want of reverence. Indeed, it may also be laid down as a principle that, when a person reaches a certain height of culture, he will no longer be content to be at the mercy of, it may be, a partially educated person in the conduct of divine worship, but will insist that culture, in the sense of imagination and delicacy and reverence of thought, should render her highest service in the worship of God. The dissenting communions of England do not contain many representatives of the cultured classes, and, while there may be various reasons for this fact, undoubtedly one is their somewhat rude and miscellaneous forms of worship, compared with the stately order and the grave, sweet melody of the Prayer-Book." Some Scotch Nonconformists have gathered from this that Dr. Watson would prefer to abandon free prayer in favor of a liturgy. To these critics he now replies in the "British Weekly" that in every service there should be free prayer, but that ordinary petitions, in which every congregation joins, can be best expressed by means of a liturgy. Especially do the Scotch critics object to the paragraph concerning the "cultured classes." To their protest Dr. Watson declares that he was not writing from a Scottish standpoint, and that his remarks have no reference whatever to Scotland, or to the Presbyterian Churches. "As to the English Presbyterian Church, it is so small and so dominated by Scots feeling that it can be only a minor factor in the religious situation in England." Dr. Watson furthermore declares that if, in any typical English town, the cultured families belong, as a rule, to Nonconformity, he would gladly admit that he was mistaken. "It is no satisfaction to me to recognize a fact which tells against those with whom I am intimately and cordially associated."

A Polish Mission

The Rev. T. V. Jakimowicz, a Polish Baptist missionary in Chicago, has been doing a social work in that city which has now been amalgamated with that of Bishop Anthony Kozlowski, of the Independent Polish Church. Bishop Kozlowski was formerly a Roman Catholic priest. He revolted from that Church, and secured episcopal consecration from the Old Catholics. He has been laboring among the large number of Poles in Chicago with good results. The headquarters of the united work are now located on Frankfort Street, between North Hoyne Avenue and North Robey Street. The name, St. Anthony's Home, is applied to a group of philanthropic buildings containing a school, a medical dispensary, orphanage, and a home for the aged. While it seems a far cry from the New Baptists to the Old Catholics, the Baptist Poles and the Independent Poles have been sensible in recognizing the urgency to join forces. They have just reason also to believe that their work will draw many of other Slavic nationalities into the common endeavor. It may not be realized that there are two million five hundred thousand people who have left the Polish provinces in Russia, Germany, and Austria in order to find independence and opportunity in this country. Under the peculiar political and social domination which obtained in those provinces the lower classes have become ignorant and superstitious. Many Poles say that the original cause of all their trouble was a blind subjection of their people to priestly rule. The independent Polish movement is about five years old. It is a protest against absolute sacerdotalism; it numbers now about forty thousand adherents in Chicago alone. The independent Italian Catholics have also formed a congregation based upon similar ideas.

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The Dreyfus Letters

The Prisoner's Appeal for Vindication

At last the "Lettres d'un Innocent" have been translated, and fairly well translated. It is strange that they have not before been done into English, having for so many months received deserved attention in France. The small volume, published by Messrs. Harper & Brothers (New York), will doubtless find wide, if somewhat belated, reading. To those who have objected, on the grounds of good taste, to the publication of the Browning Letters, the present volume may seem at first an equal offense, but one does not need to read more than a few pages to be convinced of the necessity of Madame Dreyfus's action. This apparent violation of privacy became in her eyes necessary to secure her husband's release. Under no other circumstances would she have consented to make them public. From the moment of Captain Dreyfus's condemnation she left nothing undone to prove his innocence. Through long and weary years she exhausted every opportunity, and when these failed, came at last to the conclusion that an almost undreamt-of means must now be used, namely, the publication of her husband's letters to herself. Let no reader imagine, however, that in these letters he is reading arguments for Dreyfus or the full correspondence between husband and wife. The French censorship saw to it that no information either concerning the tortures of Devil's Isle or relating to events in France should appear.

In 1894 Commandant Esterhazy had carried on treasonable negotiations with Germany. His notes of information fell into the hands of a French spy. Owing to the similarity between Esterhazy's and Dreyfus's handwriting, the latter was suspected of being their author. Although there was signal failure in the attempt to find confirmatory evidence, an indictment was drawn up and Dreyfus imprisoned. But we will let some phrases from these letters speak for themselves; they contain the only public defense which Captain Dreyfus has made. They begin on December 5, 1894, Dreyfus writing from the prison of Cherche-Midi:

> Do you remember when I used to tell you how happy we were? Everything in life smiled on us. Then all at once a fearful thunderbolt; my brain still is reeling with the shock. For me to be accused of the most monstrous crime a soldier can commit! Even to-day I feel that I must be the victim of an awful nightmare. But I hope in God and in justice. In the end the truth must come to light. My conscience is calm and tranquil. It reproaches me with nothing.
>
> 7 December, 1894.

> At the bare thought that they could accuse me of a crime so frightful, so monstrous, my whole being trembles; my body revolts against it. . . . No, no! I will not speak of it or I shall go mad; and I must preserve all my reason. Moreover, my life has henceforth but one aim, to find the wretch who has betrayed his country.
>
> 14 December, 1894.

> When a man's conscience is pure and calm, he can bear everything. I am convinced that eventually the truth will be known; that the assurance of my innocence will finally be borne in upon all minds. At my trial I shall be judged by soldiers as loyal and as honest as myself. They will recognize—I am sure of it—the error that has been committed.
>
> 18 December, 1894.

> To-morrow I shall appear before my judges, my head high, my soul tranquil. . . . I am ready to appear before the soldiers as a soldier who has nothing with which to reproach himself.

On the 19th of December the court martial began, and ended on the 23d. Dreyfus, the Jew, was condemned. He had been the first Jew to be honored by an appointment to the General Staff of the French army. His friends have always felt that there was an intimate connection between these two facts.

On the evening of the 23d he writes as follows:

> To be innocent, to have lived a life without a stain, and to be condemned for the most monstrous crime a soldier can commit, what could be more terrible? . . . No matter what may become of me, search for the truth; move earth and heaven to discover it; sink in the effort, if need be, all our fortune to rehabilitate my name, which now is dragged through the

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mud. No matter what may be the cost, we must wash out the unmerited stain.

From that day to this, Madame Dreyfus has prosecuted the work of endeavoring to convince a bigoted France of the innocence of one who had given no other cause for offense than the fact of his birth as a Jew. On the 26th of December, Captain Dreyfus wrote as follows in recognition of his wife's prompt beginning:

It may be that in my desire to be worthy of you, to reach the heights on which you stand, I shall be able to hold out to the end. It is not physical suffering that I fear—that has never been strong enough to break me down; its blows glance off—but the torture of soul; the knowledge that my name is dragged in the mire, the name of a man who is innocent, the name of a man of honor: cry it aloud, my darling, cry to every one that I am innocent—the victim of terrible fatality.

On the 5th of January, 1895, the condemned man was publicly degraded. The ceremony occurred in the courtyard of the Paris Military School. The yard was filled with troops drawn up in military array. Dreyfus was escorted across the square, and listened in silence while a clerk read his sentence. General Darras, commanding the troops, then declared, "Dreyfus, you are unworthy to bear arms. In the name of the French people we degrade you." The account which appeared in that day's "Autorité" is as interesting as any:

Dreyfus is seen to raise both arms, and, head erect, he cries out in a strong voice, in which no tremor is noticed:

"I am innocent, I swear that I am innocent. Vive la France!"

And the vast crowd outside answers with a cry of "Death to him!"

The adjutant then begins his work, first cutting from the condemned man's uniform his galloons, cuffs, buttons, all insignia of rank, ending by breaking his sword. During the ceremony Dreyfus several times raises his voice:

"On the heads of my wife and children I swear that I am innocent. I swear it. Vive la France!"

"It is over at last, but the seconds have been as centuries. We had never before felt pangs of anguish so keen. And afresh, clear, and without any touch of emotion, is heard the voice of the condemned man in a loud tone, crying:

"You degrade an innocent man!"

The prisoner is then allowed to pass before the line of soldiers. As he approaches the railing the civilian crowd gets a better view of him and yells, "Death to him!"

When he arrives before a group of reporters he pauses and says, "Tell the people of France that I am innocent."

They mock him, however, crying, "Dastard! Traitor! Judas! Vile Jew!"

On the evening of that day Dreyfus found himself in the prison of La Santé, and thus writes to his wife:

I have asked myself why I was there; what I was doing there. I seem the victim of a hallucination; but, alas! my garments, torn, sullied, brought me back roughly to the truth. The looks of scorn they cast on me told me too well why I was there. Oh, why could not my heart have been opened by a surgeon's knife so that they might have read the truth?

On the 19th of January he was transferred to the prison of Saint-Martin de Ré. On the evening of the 19th he writes as follows to his wife:

Thursday evening, toward ten o'clock, they came to wake me to bring me here, where I arrived only last night. I do not want to speak of my journey; it would break your heart. Know only that I have heard the legitimate cries of a brave and generous people against him whom they believe to be a traitor. . . . If there is a divine justice, we must hope that I shall be recompensed for this long and fearful torture, for this suffering of every minute and every instant. . . . I would rather, a hundred thousand times rather, be dead. But this right to die belongs to none; the more I suffer the more must it impel your courage and your resolution to find the truth. . . . As to my *régime* here, I am forbidden to speak to you of it.

25 January, 1895.

Henceforth I shall no longer have the right to write to you more than twice a week. You can write to me every day. Do it, my darling, for that is the only thing that gives me courage to live. If I could not feel your warm affection, the love of all of ours, struggling with me for my honor, I should not have the courage to pursue this almost superhuman task.

28 January, 1895.

I know that you all suffer as I do, that you partake of my anguish and my tortures, but you have your activity to distract you, a little, from this awful sorrow; while I am here, impatient, shut up alone night and day with my thoughts. I ask myself even now how my brain has been strong enough to resist so many and so oft-repeated blows; how is it that I have not gone mad?

At the beginning of March Dreyfus was transported to Devil's Island, off French Guiana. Little did he dream that he would be a prisoner there more than fifty months.

12 March, 1895.

. . . I shall not speak to you of my voyage; I was transported in the manner in which the vile scoundrel whom I represent deserved to be transported. . . . There are two mails a

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month for France. . . . For God's sake, hurry, work with all your might! . . .

27 April, 1895.

. . . Search out . . . the members of the Government, move their hearts as fathers and as Frenchmen. Tell them that you ask for me no mercy, no pity, but only that the investigations may be absolutely thorough. . . .

8 May, 1895.

It seems to me when I write to you that the distance is lessened. I see before me your beloved face, and I feel that you are near me. . . . Your sufferings are great enough without my continuing to tell you of mine. But I should like to see in my place the philosophers and psychologists who sit tranquilly in their chimney-corners, offering their opinions upon the calmness and serenity which should be shown by an innocent man.

2 July, 1895.

. . . This evening I received your letters of March and the beginning of April! . . . Let us say no more of our suffering. Let us simply do our duty, which is to restore to our children the honor of their father, innocent of so abominable a crime.

5 October, 1895.

. . . I have just written again directly to the President of the Republic. I can act only by my pen—it is very little.

5 February, 1896.

The more atrocious my sufferings, the more they increase as the days roll by, the less willing we should be to give way to grief or to rebuffs, the less inclined we should be to give ourselves over to fate. . . .

7 May, 1896.

. . . You must expect that sufferings, the climate, the situation, have done their work. I have left only my skin, my bones, and my moral energy. . . .

24 December, 1896.

I am absolutely certain that this last appeal that I made recently to the Ministry has been heard; that in that quarter everything is to be set in motion to discover the truth. . . .

4 January, 1897.

The Government alone possesses means of investigation. . . . if it does not wish to see a Frenchman . . . succumb under the weight of so crushing a fate for an abominable crime that he did not commit.

5 July, 1897.

I join my hands in one last prayer that I address to all those to whom I have appealed that they may bring you a co-operation more ardent, more generous than ever, in the work of discovering the truth. . . .

24 November, 1897.

Though my body, my brain, my heart, everything, is worn out, my soul remains intangible.

The situation had now become so serious for the guilty in France, by reason of the incessant labors of Madame Dreyfus, aided by those of her brother-in-law, M. Mathieu Dreyfus, of M. Zola, and, above all, of Colonel Picquart, that the authorities did not hesitate to stoop to Inquisition methods. Already the Act of Accusation in 1894 had charged the author of the foregoing letters with being a gambler and libertine, unmindful of the well-being of his family, and faithless to his wife. Now, by order of M. Lebon, Minister of the Colonies, Dreyfus was chained to his couch, while the lamp that was kept continually burning over his head attracted hordes of poisonous tropical insects. He was told that his wife sought to forget him, that she desired to marry again, that she had proved to the world her marital faithlessness. By such torture his jailers thought they might compel him to say something that would incriminate him. They were greatly mistaken. Instead, he writes as follows:

9 January, 1898.

Had I thought, darling, of myself alone, long ago should I have been in my grave; it is the thought of you, the thought of our children, that sustains me, that lifts me up when I am bowed under the weight of so much suffering.

25 January, 1898.

. . . I have asked the President of the Republic, the Minister of War, and General de Boisdeffre for my rehabilitation, for a new trial. . . .

At this very time Esterhazy wrote to General de Boisdeffre thanking him for his support.

Dreyfus adds:

. . . I do not know whether his answer will reach me soon; I know still less how I keep alive, so extreme is my cerebral and nervous exhaustion; but if I should succumb before that time comes, if I should faint under the atrocious burden that I have borne so long, I leave it to you, as your absolute duty, to go yourself to General de Boisdeffre. . . . The desire which, I am sure, is in the bottom of his heart to grant us rehabilitation. . . .

7 February, 1898.

To-day I am reiterating my former appeals to the Chief of State and to the Government, with still more energy, if that could be. . . . I can no longer agonize in a black hole for an abominable crime that I did not commit.

The stirring events of the past two years were kept by the Government from the man whom they would have cheered the most. Finally, last November, the petition for the revision of judgment was announced to him. His comment in triumph was the same as in trial—"An end shall be put to the punishment of an innocent man—I may add, to that of a noble woman."

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. What was in the mind of Christ when he said to the thief, "This day shalt thou be with me in paradise"? Was the thief a "renewed," a spiritually saved man? 2. If so, was he the first so-called partaker of the benefit of the death of Christ? 3. Also, what did Christ mean, and why did he cry out, "My God, why hast thou forsaken me"?

W. L. Q.

1. What Luke (xxiii., 40–42) relates of that man shows him to have been a humble penitent. By "paradise" the Jews understood the abode after death of souls enjoying the divine approval. Nothing could have been meant by Christ except that this penitent would be there. Certainly he was a renewed man, in whom a salvation had begun whose renewing process was to continue. 2. Not unless the crucifixion of Jesus had to do with producing his penitence. 3. See Psalm xxii., parts of which seem prophetical of the experience of Jesus. Compare verses 8, 16–18, with Matthew xxvii., 43, and John xix., 24. The cry of Jesus indicates that that whole Psalm came into his mind. As we refer to a hymn by its first line, so he quoted the Psalm by its opening exclamation. This is much more natural than to suppose that for the time he felt that God had forsaken him.

1. Please advise me where I can purchase Dr. Lyman Abbott's "In Aid of Faith" and at what price. 2. Also name some other good books along this line (and their price) that will help a young minister to lead a half-skeptical congregation to faith, and realization of the "inner man," and that religion is natural.

A. M. K.

1. E. P. Dutton & Co., New York, $1. The Outlook Company can always supply any book by Dr. Abbott, or by any other of the editors of The Outlook. 2. See Dr. van Dyke's "Gospel for an Age of Doubt" and "Gospel for a World of Sin" (Macmillan, New York, $1.25 each); Dr. Gordon's "The Christ of To-day" (Houghton, Mifflin & Co., Boston, $1.50); Professor W. N. Clarke's Levering Lectures, "What Shall We Think of Christianity?" (Scribners, New York, $1).

I have a class of native Hawaiian ministers to whom I am anxious to give a simple course in the nature and origin of physical disease, to counteract superstitious ideas which attribute it to evil powers, etc. Can you put me on the track of a good work for this purpose—something that will deal with the germ theory, etc., the origin of epidemics, sanitation, etc.?

L.

The following little books are full of helpful information: Johonnot and Bouton's "How We Live: The Human Body, and How to Take Care of It" (American Book Company, New York, 48 cents); Nuttall's "Health Lessons for Beginners" and "Hygienic Measures in Infectious Diseases" (Leach, Shewell & Sanborn, Boston, 35 and 75 cents); Pridden's "Story of the Bacteria" and "Dust and its Dangers" (Putnams, New York, 75 cents each); Tracy's "Handbook of Sanitary Information" and Bulkley's "Skin in Health and Disease" (Putnams, 50 cents each).

Can you give me a short list of books on the grounds for belief in a future life, books not too technical for a layman, yet argued in a way to appeal to a scientific or legal mind?

S. E. P.

Henry M. Alden's "Study of Death," Newman Smyth's "The Place of Death in Evolution," Dr. Gordon's "Immortality and the New Theodicy;" also a sermon on "The Assurance of Immortality" in a volume entitled "The Law of Liberty" (T. Whittaker, New York), and the last part of Professor John Fiske's book, "Through Nature to God."

Kindly give the authors, publishers, and prices of two or three of the latest publications on the Incarnation and Atonement of Christ.

L.

Dr. Orr's Kerr Lectures, "The Christian View of God and the World as Centering in the Incarnation" (Scribners, $2.75); Dr. Simon's "Reconciliation through Incarnation" (Scribners, $3); Dr. Whiton's "The Divine Satisfaction: A Review of What Should and Should Not be Thought about the Atonement" (Whittaker, 40 cents).

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FOR THE LITTLE PEOPLE

The Land of Make-Believe

By Dora M. Conger

Merry little lady,
  Playing in the sun,
Selling things to mother,
  "Havin' lots o' fun."

Drags the baby's go-cart,
  Don't you hear her cry—
"Punkins an' potatoes,
  What you want to buy?"

Lilac-leaves are lettuce,
  A cabbage is a rose;
The green grapes in the basket
  Are melons, I suppose.

Currants make nice apples—
  Yellow, green, and red.
I hug the little huckstress,
  Who shakes her curly head.

"You mustn't do so, mother;
  We're not just you and me.
I'm Tompkins with his wagon,
  Do, please, play right," says she.

"What you want this mornin'—
  Some sweet corn, or some peas?
I've got the nicest spinach,
  An' beans—just look at these!"

"I think I'll take a melon,
  Tomatoes, and some greens;
And, since you recommend them,
  Of course I want some beans."

I ask how much I owe her—
  "Two dollars and a half."
I gravely count out buttons,
  She breaks into a laugh.

"You've not enough to buy 'em,
  Unless you've more than this.
But just because it's you, mamma,
  I'll sell 'em for a kiss!"

William the Proud

When he arrived, a young and unknown kitten, at his future home, he had no idea what honors awaited him. His name, William Anthony, United States Marine Corps, tells that his owner is a small American boy who was greatly interested in the Spanish-American war, and a hero-worshiper who was familiar with the names and deeds of our country's latest heroes. William Anthony was the name, you doubtless remember, of the orderly who announced the blowing up of the Maine to the Captain. It is said of him that he saluted just as he would have saluted his superior at any time, and delivered his message in a calm, even tone, as he would any message. This small boy, when he read of the blowing up of the Maine, was deeply impressed with this calmness, and voted the orderly one of our Nation's heroes. The name must be honored. It could not be given to the canary, for he was named Fluff. The kitten came shortly after to the small boy, and was named William Anthony at once. A hero was honored, and a small boy was happy.

Whether because of his name, or because he was educated to be exclusive, William—as he was called for short—would not eat out of a chipped saucer, nor would he eat meat that was not carefully cut.

Summer came, and the small boy and his family were to go to the country: what was to be done with William?

The cook had a sister, who had children who were fond of cats, and as they did not have a cat, William would be welcome. The small boy thought about it for some days, and as the cook, who was devoted to William, was going to visit her sister, the boy decided that his much-loved William might go. These children welcomed William with enthusiasm, almost forgetting to show how delighted they were to see their aunt. The oldest girl had studied English history; she knew kings were sometimes given titles that showed their characters, such as William the Silent. In less than a week William Anthony became William the Proud. The family adopted the name easily, for they were English, and used to kings and

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queens; it was in their blood, so to speak. The cook adopted the name as particularly fitting, and it was introduced to William's own home. This year the cook is not going to live with her sister's children, and other arrangements had to be made for William the Proud. The grocer came forward and announced that he greatly needed a cat in his store to take care of the rats and mice. William won the cook's affection because he was a champion in the matter of catching rats and mice, and his virtues were made known to the grocer. The grocer sued for the honor of William the Proud's company; the small boy said he might live with the grocer for the summer. The grocer was happy. The day came for William to start.

"I sha'n't take him on the delivery rounds," announced the grocer, "for some of the streets are paved with cobbles; I'll come in the afternoon and drive him home over smooth pavements."

You should have seen William the Proud. The grocer's wagon arrived with a large empty fruit-crate having a hinged cover. William was put in this with so much dignity that he was not at all humiliated. The cover was dropped quietly upon him; he was carefully carried to the wagon, the whole family watching from the front door, as the grocer drove away very carefully with William the Proud, in what he evidently regarded as a throne of state, mounted in a royal carriage. "Well, I should be troubled about William if he did not always do his duty. There never are rats or mice where William lives. He is William Anthony, U. S. M. C., now; I do not want him called William the Proud any more. That's not American," announced William's chum and companion before he started for the mountains.

Soap in Many Lands

Soap is such a common article of use with us that we are apt to be surprised when we learn that there are countries where it is wholly unknown, or that the article used as soap is so unlike what we call soap that the marvel is that the people should ever have learned its cleansing character. In some countries a species of gum or sap from a particular tree is used. In other countries an oil from the cotton-seed plant is used. In some countries the soap that we know as laundry soap is sold as fancy soap. In several countries the cost of soap is so great that only the well-to-do people can afford to use it.

Our Government sends to foreign countries men who represent it and act for it. We call these men consuls. Not very long ago the Government sent to each of these men a letter asking them to find out whether there was a market for American soaps in the country where they were. That is, they were to find whether our soap-manufacturers could sell more soap in the country where the consuls were, and what kind of soap is sold there.

Much curious information came back. One man in France wrote that soap—in French *savon*—took its name from Savona, a town near Genoa. One day a washerwoman was warming liquid lye in an earthen jar that had contained olive oil. To her surprise she found that she had a substance that resembled what we call soft soap. Being intelligent, she experimented with it and found its value in cleansing clothes. This was a valuable discovery to that woman and that town. But soap of that consistency had been discovered years and years before.

Another consul wrote that the Chinese had learned the use of soap in recent years, and said that if the soap sent to China was wrapped in paper of the colors which the Chinese approve, with designs that meant good luck to them, and other wrappers that were good pictures, a great deal of American soap could be sold in China. The Chinese are fond of bright-colored pictures, and would buy the soap for the pictures.

In one country the people who buy soap use the French soap almost exclusively, because they are a people who dislike to change, and because French soaps are highly perfumed. To sell soap there it must meet the people's ideas. In Hawaii the soap is of a superior quality because it is so pure. The ingredients that are used to adulterate soap cost so much in that country that it is cheaper to make the soap pure. Somebody has said that the difference between the barbarian and the civilized man is that one uses soap and the other does not. Who would be a barbarian?

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The Home Club

The Balance of Intelligence

The moral earnestness of American women is at once their bane and blessing. Life is one long struggle to do their whole duty, and when the circumference of this duty encircles the universe, the opportunities for leisure are not many; it is therefore not surprising that so many women look as though they were trying to catch an object some distance in advance of them. The question of securing a part of each day for one's self was the subject which naturally engaged a group of friends. One believed it was possible; another of far larger experience believed it impossible; a third who had just begun housekeeping was questioning; still another was swinging between the two opinions. The necessity for leisure each day to read, to think, to rest, to do nothing but follow the mood of the moment, was admitted; how to secure it was the question. Every housekeeper knows how precious the first morning hours are; how much better the whole machinery of the house runs if these hours are given to arranging and planning, not only for that day, but the days that follow; talking over with the servants what is to be done; balancing account-books; looking over wardrobe and closet; attending to the details on which the perfection of home-making must depend, and which are dependent on the mistress for decision and arrangement.

It rests with each woman how to secure this time. If there were a social law that made a call before eleven in the morning impossible, there would be marked decrease in the incomes of nerve specialists. It is not the work that is done that undermines health, racks nerves, makes wrinkles and gray hairs, but the work that is not done, cannot be done for lack of time, and the work that is half done for lack of time to do it properly. Doubtless most women agree that to assume outside duties which interfere with home duties, which prevent reading, which make classes necessary in order that they may know something of every-day affairs, and of the new books and who wrote them, is unintelligent if not morally wrong. The mistress who can give instructions that she must be excused to visitors has the remedy in her own hands, but she must know how to use it. There must be no discriminations. Every woman knows that she may lose an opportunity to see a friend she would be glad to meet, glad to waive any possible duty to see, but that is the penalty she must pay for protection. A close degree of intimacy justifies the attempt to gain entrance, but the same degree of intimacy makes it possible to explain the actual condition in a few minutes' interruption. The callers who take offense because the maid says her mistress is engaged are those who can well be spared from one's calling list. The names of those who have called should always be known.

One woman of large experience, of social grace, and wise ambition to hold her place in social life, says: "See everybody; it is your business to be kind." Another woman says: "Do not adopt that plan. Keep your days until eleven for your home and yourself. Refuse the outside world until that hour, that you may be kind to yourself, so that in middle life you will be a blessing, not a burden, to those you love and who love you. Put it down as gospel truth that, in so far as you save yourself that you may love yourself wisely for others, you are kind. Keep a part of each day for yourself; keep it even from the baby, if he is well, that your husband and children may rise up and call you blessed, instead of learning to live slaves to your nerves and the crotchets that develop from over-generosity in the use of your vitality." There is the same degree of criminality in the waste of strength and of nerve force as in that of money, and it is far more difficult to recoup.

A Wise Board of Education

The parents of the children attending the public schools of Chicago must be grateful to the Superintendent of the schools, Dr. Andrews, for establishing physical tests for the children suffering from nervousness, or who, from any cause, find it difficult to keep up their grade work. Two extra assistants have been

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appointed to test such children, and ungraded classes will be established to meet their needs. It has been decided that compulsory attendance and the strain of maintaining grade rank are disastrous to the health of many children between the ages of seven and fourteen. The ungraded class will give them the opportunity for acquiring an education without severe physical strain until their health is entirely recovered. The most hopeful sign for relief from the fetich of "grade work" is in the above decision of the Chicago Board of Education. Parents, quite as much as teachers, need to learn that children forced beyond their intelligence or their physical powers must pay the penalty either in present discouragement, which brings distaste of school work and indifference to results, ill health, or a sapping of physical forces that means lessened mental ability in maturity. Physical and mental drafts overdrawn in youth mean bankruptcy in the future.

Parents, Schools, and Teachers

A correspondent of one of the Chicago papers points out the need of greater care in cleaning school buildings, not only that they shall be swept and dusted, but that they shall be in that process freed from the possibility of lurking germs of disease. It is not enough to remove the child from the school suffering from contagious disease, but the legacy of contagion the child may have left must be removed. The revelation of the number of years that elapsed since water had been used in some of the school buildings of Boston and Chicago startled those communities, and other communities where the results of volunteer inspection of the schools were made known. It is these revelations which make volunteer inspection of the schools imperative. This work should be undertaken, not with the preconceived prejudice that there is something wrong, but with unbiased mind as to condition, and a trained and enlightened mind as to the standards of light, space, heat, ventilation, cleanliness, demanded by experts. These are the things that an intelligent woman would see in every class-room. The popular opinion that there is a conflict between the school authorities and the parents is false. Every Board of Education worthy the name desires the interest of the parents; indifference of parents is the cause of complaint of school authorities and teachers. Every class-room would respond to the cordial interest of the parents. Every taxpayer knows that his active interest in the affairs of any department of municipal control means that much more interest created and exercised in the interest of the public. The most sensitive department under public control is the department of education. It is the department most closely related to the home, the best aid of the parent in the building of the child's character. It is this which justifies the existence of Public Education Associations now organized in sixteen States, of Parents' and Teachers' Leagues, of the Leagues of Parents, several of which are organized in Brooklyn. Without doubt this new activity in the study of the schools and school problems in relation to public education is the direct result of the kindergarten mother classes, and the child study societies now so popular.

Teachers and Salaries

Dr. Hunter, of the New York Normal College, is quoted as saying:

> There should be a law passed in all the States compelling private teachers to hold a license certifying to their character and qualifications. This is nothing more than is required for the practice of law or medicine. It should be made a crime for any man or woman to engage in the profession of teaching without a license issued by legal authority. Such a law would prevent parents from being imposed upon by empirics. Teaching being spiritual and unconscious, to a great extent, is not easily estimated or measured, and all the more reason why the public should be protected in the most important function of life, the education and training of the young.

This view is sound. The demands of the average private school are high, but what is needed everywhere is not higher standards for the teachers, but larger salaries. The salaries paid in many of the private schools are not fair when measured by the demands on the teachers. Parents, when looking for schools for their children, would do well to find out what salaries are paid to subordinates. If these salaries are below the average paid in this profession, the parent has at once the measure of value of that school. The greatest extravagance in education is a cheap teacher.

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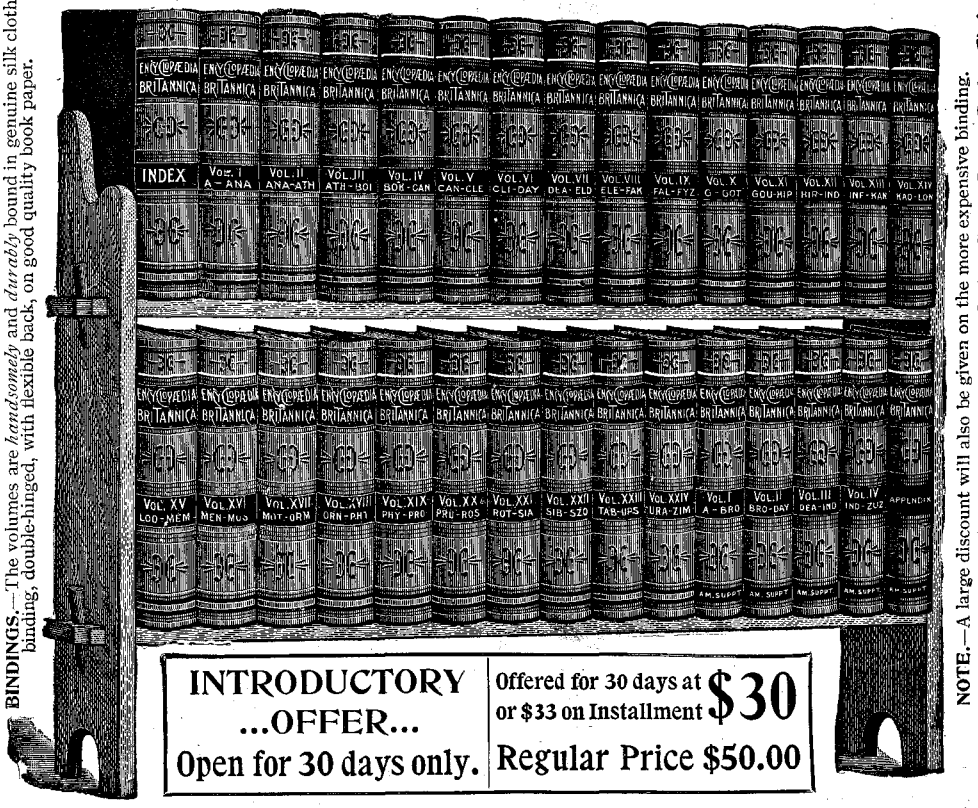

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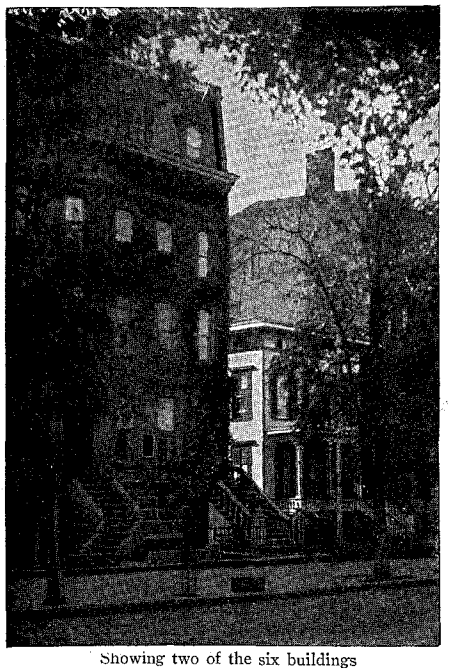

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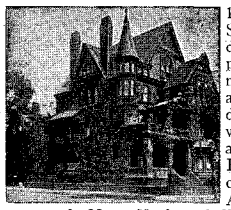

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This is part of a private letter to MR. CURTIS, recently written by the managing editor in a publishing house whose business it is to collect information about the private schools of the country. Perhaps the little book will interest you too. I am sure you will be glad you read it, if you will take the trouble to do so, and I shall be glad you know something about us. It will prove a revelation to you of the possibilities open to your boy in school life, and may promise to realize some of your own ideals.

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References by permission: Rev. H. L. Everest, former Rector of the School; Mrs. Wm. D. Black, Patroness of Ingleside.

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